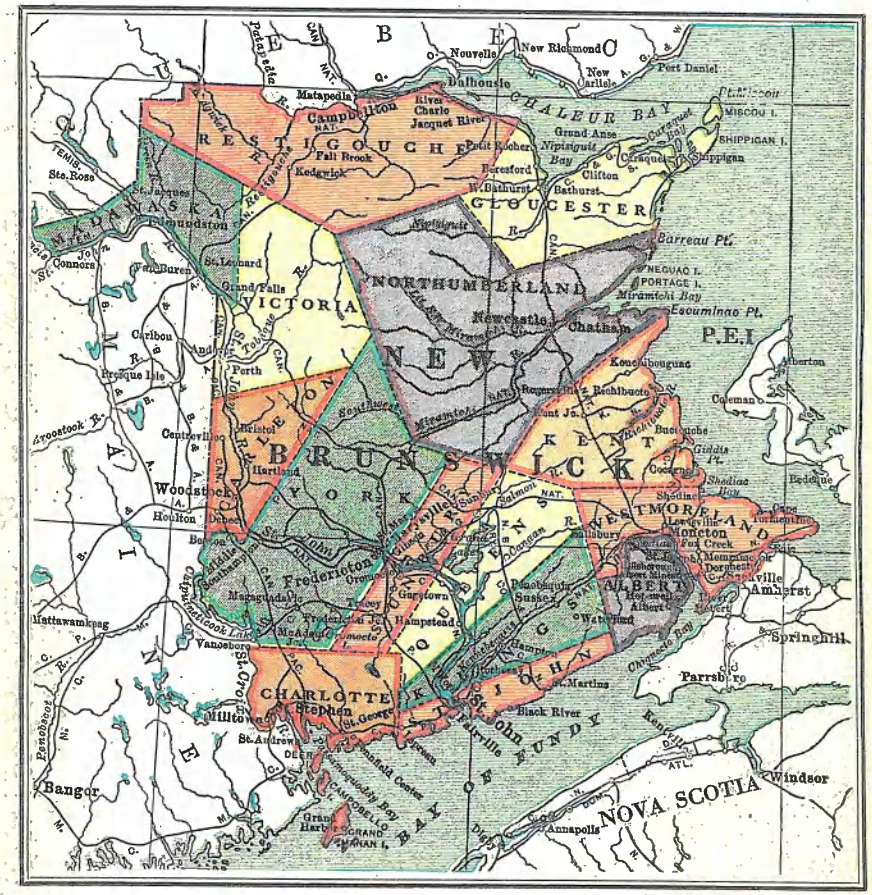

OUR NEW BRUNSWICK STORY

Our New Brunswick Story

By JESSIE I. LAWSON, LL.D. and JEAN MacCALLUM SWEET

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AUTHORIZED FOR USE IN THE SCHOOLS
OF NEW BRUNSWICK

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JESSIE I. LAWSON
JEAN M. SWEET

Foreword to Teachers

Many New Brunswick teachers appear to find difficulty in obtaining material for their Social Studies projects. In this book will be found a wealth of material dealing with certain portions of the course in that subject. Here are stories of the early days in this province, descriptions of pioneer life, information about important figures in our history from the first settlements to the present time, and facts in connection with our provincial industries. All this is presented in an interesting manner, thus forming a volume which the children will read with profit and pleasure.

Teachers must bear in mind, however, that this book is not intended to be used as a text book to the exclusion of other suitable books, nor does it cover the whole Social Studies Course for the grades for which it is prescribed. It is for use by the pupils while studying those portions of the course with which it deals. It is not expected that all parts of the book will be carefully studied, or that daily page by page assignments will be made from it. It should be used as a reference book by the pupils while pursuing the study of our provincial history, as outlined in the Programme of Studies. Let them feel that this fascinating story is worth reading, and not just another book from which lessons must be learned.

Attention is drawn to the suggested activities at the end of each section. These should be helpful in arranging projects in co-operation with the class. However, the resourceful teacher will not be limited by these suggestions, but will develop many other activities to further enrich the Social Studies Course.

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INTRODUCTION

SOMETIMES, in imagination, we travel to the far corners of the earth, and visit such distant lands as China and Japan, India, Africa, the West Indies, South America, France, England, Scotland, and Ireland. We walk the streets of their cities, notice the people, and see what they wear and what they eat. We listen to them as they talk, and watch them as they work and as they play.

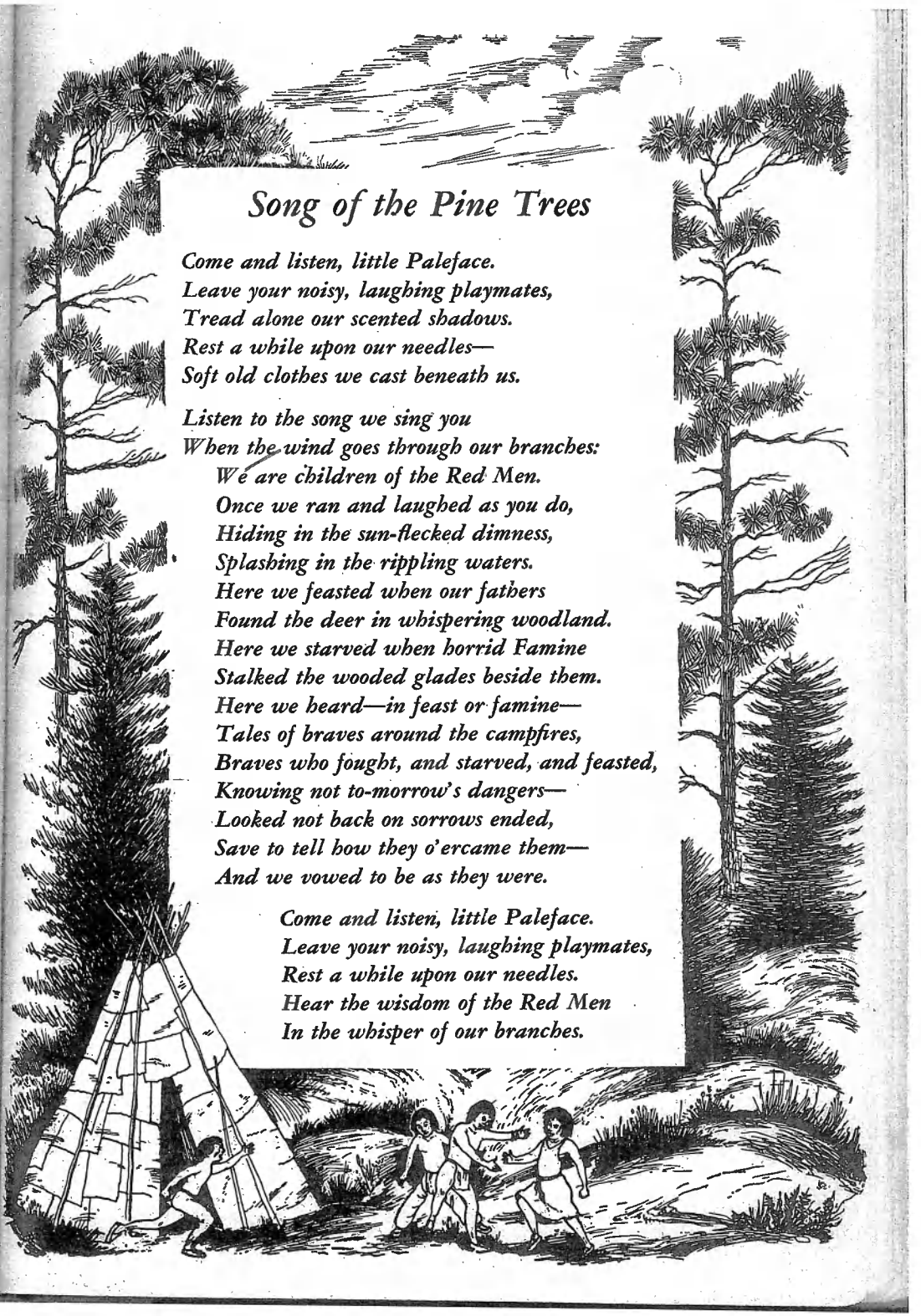
This is GEOGRAPHY.

There is another journey our imagination may take—not to the far corners of the earth, but back through time—back, back, ten years, twenty years, fifty years, a hundred years, two hundred years, three hundred years—back to the days of long ago, the "once upon a time" days. On this journey we shall visit not strange lands, but our own land, our own province of New Brunswick as it was in those long-ago days. We shall travel about and see what the country was like then, who lived here, how they lived, how they talked, what they thought.

And this is HISTORY.

SECTION ONE

IN THE DAYS OF THE INDIANS



Song of the Pine Trees

Come and listen, little Paleface.
Leave your noisy, laughing playmates,
Tread alone our scented shadows.
Rest a while upon our needles—
Soft old clothes we cast beneath us.

Listen to the song we sing you
When the wind goes through our branches:
We are children of the Red Men.
Once we ran and laughed as you do,
Hiding in the sun-flecked dimness,
Splashing in the rippling waters.
Here we feasted when our fathers
Found the deer in whispering woodland.
Here we starved when horrid Famine
Stalked the wooded glades beside them.
Here we heard—in feast or famine—
Tales of braves around the campfires,
Braves who fought, and starved, and feasted,
Knowing not to-morrow's dangers—
Looked not back on sorrows ended,
Save to tell how they o'ercame them—
And we vowed to be as they were.

Come and listen, little Paleface.
Leave your noisy, laughing playmates,
Rest a while upon our needles.
Hear the wisdom of the Red Men
In the whisper of our branches.

Chapter I

WE SEE THE INDIANS

ONCE UPON A TIME, hundreds of years ago, this province of ours, this land we call New Brunswick, was covered with dense forests, right down to the water's edge. There were no steamships, no motor-boats, no trains, no street-cars, no automobiles, no telephones, no radio, no moving pictures—there were none of these things anywhere in the world. Here in New Brunswick there were no towns and cities, no farms, no churches, no schools, no houses—just trees and bushes everywhere; and there were no white men anywhere in the land.

Who lived here then? Just think a minute. Who are those people whom you have seen making baskets, or selling mayflowers in the streets? Yes, the Indians. In those long-ago days the Indians were the people, the only people, who lived in New Brunswick. The country belonged to them.

Will you come with us on a long journey? Just close your eyes for a minute. Now open them, and see if you can see what we see. Trees, trees, hills, and a river blue as the sky. Over there among the trees is a little clear space, and in the centre of it is something that looks like a tent, but it seems to be made of birch-bark. Seated on the ground in front of it are several people, and playing near by are three little children. Where are we? We are in the very heart of New Brunswick. "Oh, that's not such a long journey," do we hear some of you say? No—in *space* that is not a long journey, but you see we have travelled back three or four hundred years in *time*, and that is a *very* long journey.

Who are these people? Let us go nearer and look at them. What do they look like? As we draw near we see that they are

tall, and very straight, with light brown skin, dark brown eyes, hair that is very black and very straight, and gleaming white teeth. Yes, they are Indians—Maliseet Indians.

Their clothing seems very queer to us. On their feet are moccasins, made of soft leather, and embroidered with porcupine quills dyed black and scarlet and purple; these moccasins have no heels, and are really just like leather socks. Then we notice their leather leggings, and they, too, are embroidered with porcupine quills. The men's leggings reach to the thigh, and they wear a loin-cloth, also of leather, and nothing else; all the upper part of their bodies is bare. The women wear moccasins, leggings reaching only to the knee, and creamy white dresses of buckskin, decorated with a beautiful pattern of cutwork and porcupine quills, and with fringed skirts.

Now let us look at their hair. Some of the men have their hair long—some have it cut below the ears. Some of the women have "bobbed" hair, and are wearing little caps, consisting of a beautifully embroidered square of lovely soft leather on each side of the head, with a little strap over the forehead to join the two squares. Some of the younger women and the little girls wear their hair long and tied back with leather cords. The boys, and those men who have long hair, have it tied in tufts on each side of the head. They tell us that the women with short hair are the married ones. Perhaps you are surprised and disappointed not to see feathers in their hair. But we learn that feathers showed that the wearer had been brave in fighting, and so, of course, could be worn only by the men; and they did not wear them very often, because they would catch on the trees as they were going through the woods. In fact, our New Brunswick Indians never wore the big "war-bonnets" of feathers that you see in pictures; they were worn by western Indians.

Winter costume

We notice, too, that the women are wearing lovely earrings, and they tell us that they are made from the shells of shell-fish. From shells, too, they made the white and purple beads they wear, which they call wampum.

As we talk to them they tell us that to keep their feet warm in winter, when the snows are deep, they wrap them in soft deer-skin before putting on their moccasins. And they show us the fur cloaks they wear, made of the skins of moose, otter, beaver, marten, or seal.

Now the sun is setting, and we must return to the world of to-day, but we'll come back to-morrow.

Chapter II

HOW THE INDIANS LIVE

To-morrow has become to-day, and we are back on the shores of the sky-blue river. The Indians called the river the Nook-kam-keech-wuk. What do you suppose *we* call it to-day? We have kept the old Indian name, but in a shortened form. Look at the last two syllables, and remember that it is a river in the heart of New Brunswick and that it flows in and out among islands. Perhaps by to-morrow you will have thought of the name.

Now let us ask the Indians to show us their home. It is called a *wigwam*, and is somewhat like a tent. When the Indians decided to camp in a place, the men cut poles and placed them in the ground in a circle, interlacing them at the top so that they came together. Then the women covered the poles with birch-bark. In winter they covered the poles first with fir branches, then with birch-bark, and more branches over that. They built a fire in the centre, and strewed the space around it with soft fir boughs, so that they would not feel the dampness of the ground. Sometimes they threw bear or moose skins over the boughs. In wigwams like this they were very comfortable on the coldest winter day.

Where did they get their food? And how did they cook it? There was one thing the Indians grew for themselves, even in very early days, and that was corn—Indian corn as we sometimes call it. They pounded the dried corn in a sort of wooden bowl, until it was corn meal. Of this they made a paste, which they baked between two hot stones. They also liked to roast the fresh ears, just as we do.

Pounding corn

Then they had berries and other fruits that grow in the woods. The rest of their food they obtained by hunting and fishing. They caught fish, and killed moose, beaver, otter, wild cat, fox, and muskrat when they needed them for meat. They were particularly fond of moose-meat and beaver, the beaver's tail being a special delicacy. To roast the meat they cut it in strips or fillets. Then each person took a stick, split it, placed the piece of meat in the split, and set the stick upright in front of the fire. Even the children cooked their own meat. When it was cooked on one side they ate that, and then cooked the rest. They roasted fish on split sticks, or on hot coals. Their meat they liked to eat half raw, but they were very particular to have their fish well cooked. The fish they liked best were eels. They were very fond of the grease or fat of the moose. They made it into loaves called *cacamos*, which they ate as we would bread.

They always had plenty of soup, which they made in wooden kettles. Where do you suppose they got the kettles? Why, of course, they made them. They felled a tree and hollowed out the side of the trunk to make a pot. This was not easy to do, because their stone axes would not cut wood. They had to char it with fire, and then cut out the charred wood with their axes. No doubt you are all wondering how they could cook anything in a kettle made of wood. Well, this is how they did it. They filled the kettle with water; then they threw red-hot stones into it until little by little the water grew warm, and finally boiled.

And now, as we are resting in front of the wigwam, Polchis, the oldest of the Indians, tells us this story:

HOW THE FROGS GOT CROOKED BACKS

This is a land of rivers and lakes, but it was not always so. In the long-ago there lived a wizard called Kitsupeo (Kit-soo-pay-o). He and his brother set out one day to seek adventures. In the course of their journeyings they came to a country where there was no water; everything was dried up—lakes, rivers, streams were all dry—and the two men were very thirsty.

Soon they came to an Indian village. According to Indian custom they called at the first wigwam, where they found an old woman and her grandson. The old woman told them that the people in the village were *all* thirsty, because the old chief, Bullfrog, had gathered up all the water and was selling it. She sent her grandson to the chief to ask for water for the visitors. He came back with a birch-bark dish filled with dirty water. Kitsupeo was very angry at this insult. He threw out the water, and he and his brother set out for the big chief's wigwam.

When they reached the wigwam, they found Chief Bullfrog and his sixty wives busy making birch-bark bowls to hold the water they planned to sell; and hanging up in the wigwam were hundreds of dishes filled with water, which Bullfrog had drained from the lakes, rivers, and streams.

Kitsupeo demanded water. Bullfrog refused. From words they came to blows, and after a long, long fight the young Kitsupeo was victorious. He took the old chief and broke his back and threw him out of the wigwam. Then he broke all the dishes and let the water run out. And since that time there has been no lack of water in this country.

If you don't believe this tale, look at the next bullfrog you see, and note his crooked back.

Chapter III

HOW THE INDIANS TRAVEL

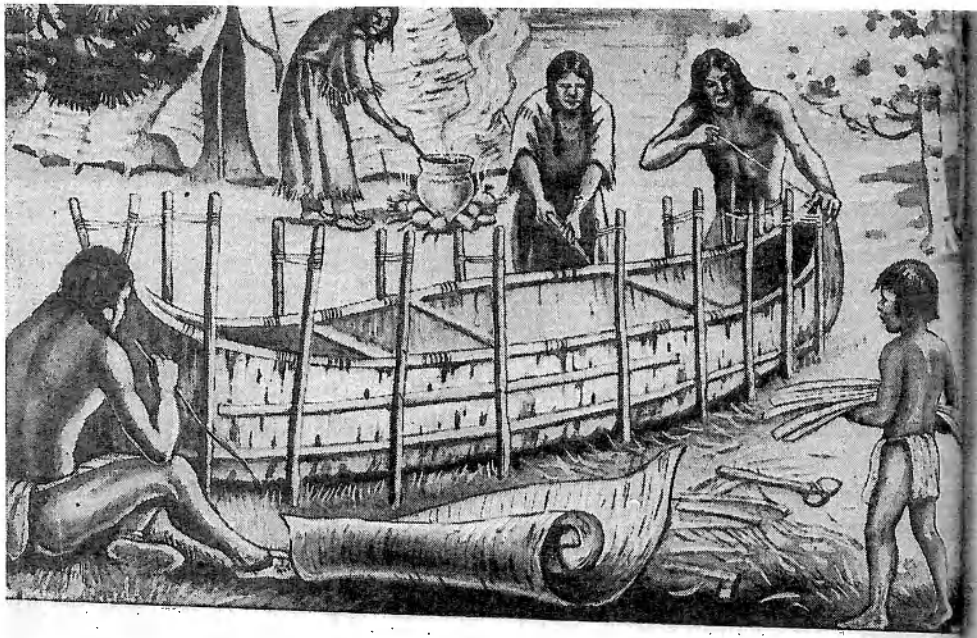
BEFORE WE GO back to visit our Indian friends this morning can anyone tell us what *we* call the Noo-kam-keech-wuk River? Yes, it's the *Keswick*. The Indian word Noo-kam-keech-wuk means *gravelly*, and those of you who have seen the Keswick River will know that the name is very suitable.

Once more we close our eyes for a minute, and find ourselves back in those long-ago days. Do you see what we see, in the river, right in front of the Indian camp? Yes, it's a canoe, a real Indian canoe. Let us ask Polchis to tell us how it was made.

"Well," he says, "first we took roots of the spruce or hackmatack, about so thick," and he held up a stick about the size of a slate pencil. "We split these into two pieces; then we made them into packages, and placed them in the water to keep them from drying up.

"Then we drove stakes into the ground, outlining the shape we wanted the canoe. From the wood of the cedar we made two round poles about so thick (like a big cane), and just as long as the canoe was to be—these would make the rim of the canoe. Then we made three shorter poles of maple, for cross pieces. The ribs we made of cedar. With these we built the frame of the canoe inside the stakes. We covered the frame with the large sheets of birch-bark we had already laid on the ground, bending them to the shape we wanted. Then, with this piece of pointed bone we punched holes in them and sewed them together by pushing through the holes the strips of spruce root.

"Every day while the men were putting the canoe together, the women and girls were chewing gum of the spruce tree,



Everybody helps when they make a canoe.

which they mixed with fat and applied hot to cover the seams, in order to make them water-tight.

"The paddles were made of maple."

Polchis went on to give us a picture of the Indians travelling through the province. They always travelled by canoe in summer, and they followed the rivers or the seacoast. The main route was the Woolastook River, because this river flows through the centre of the province, and it is quite easy to get from its branches to branches of other rivers.

When the water was too shallow for the canoe to float, the Indian covered its bottom with "shoes" or splints of cedar, and dragged it over the wet stones. When he reached the head of the river, or when he came to falls which were dangerous, he turned the canoe upside down over his head, allowing the middle bar, on which it exactly balanced, to rest across his shoulders, and trotted off over the trail. The trail was a narrow path through the woods—a path that had been made by Indians before him. It was very narrow—about eighteen inches wide—because Indians always go in single file.

If you look at the map of New Brunswick, you will be able to trace the journey an Indian might make in his canoe from the Bay of Fundy up the St. John River to the mouth of the Tobique, and then up the Tobique to Nictau. Here he could follow the larger branch (which turns southward) to its head; then a short trail through the woods would bring him to the headwaters of the Miramichi, and he would go on to its mouth. Or he could take the north branch of the Tobique, and a shorter trail would bring him to the Nepisiguit, which he could follow to Bay Chaleur. That is, he could start from the south coast and go to the east coast or to the north coast.

But how did the Indians travel in winter, when the rivers were frozen? They walked through the woods on top of the snow. How do you suppose they did that? On snowshoes, of course. Wasn't it clever of the Indians to think of making shoes like that so that it would be possible for them to walk on top of the snow?

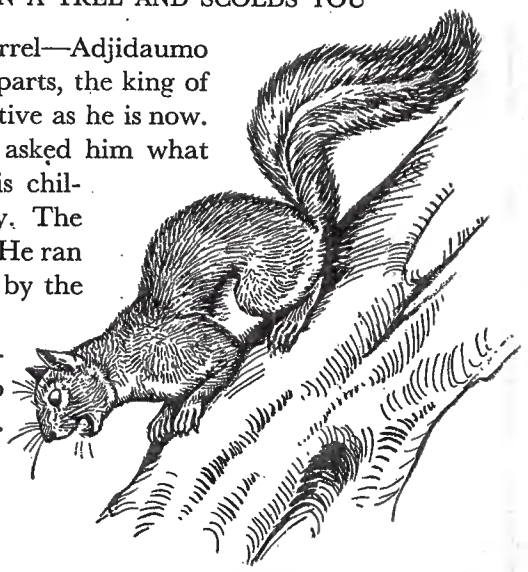
While we were talking to Polchis, a squirrel ran up a near-by tree, and began scolding us. Polchis looked at him. "Do you know why he does that?" he asked. "I will tell you."

WHY THE SQUIRREL GETS UP IN A TREE AND SCOLDS YOU

In the days of long ago the squirrel—Adjidaumo—was the largest animal in these parts, the king of the forest, and yet he was just as active as he is now.

Glooscap, the great hero-god, asked him what he would do if he should bring his children, the Indians, into that country. The squirrel said he would show him. He ran to a huge pine tree, pulled it up by the roots and then tore it to pieces.

Glooscap decided that the squirrel was too dangerous and fierce, so he reduced him to his present size.



So now, whenever the squirrel sees a human being, he runs up a tree and scolds.

"And now," said Polchis, "I will tell you the story of the pine tree."

THE PINE TREE

Long, long ago there were no pine trees.

Then once upon a time a very nice-looking, a beautiful young Indian man came to an Indian village on the Miramichi. He looked almost like an Indian chief. He stayed in the village, and in the evening as the people were all gathered around playing ball, he began to sing very, very sweetly, such music as none of them had ever heard. The children were delighted and began to dance.

This happened night after night, until the people of the village became very jealous of the influence this young man had on their children, because Indians love their children very much. They begged the youth not to sing any more, but he refused to stop, saying that he was doing the children no harm. At last the fathers became very enraged, and said they would stone the singer. So one evening when he began to sing, and refused to stop, they stoned him. To their astonishment his song changed to one more like an Indian death song, and he and the children started rising slowly into the air. The people then realized that he was a powerful wizard, and implored him to come back with their children. The wizard promised that he and the children would come back, never to leave again. They started back, and the moment their feet touched the ground they became pine trees.

Walk in the pine woods, and you will hear the children singing; and look up into the boughs, and you will see them dancing.

Chapter IV

INDIAN LANGUAGE AND CUSTOMS

DO YOU SUPPOSE these Indians talked as we do? No doubt some of you have heard Indians talking to one another, and you know that you could not understand a word they said. "But," you will say, "when Polchis told us about making a canoe, and the stories of the squirrel and the pine tree, we understood what he said." Yes, that is true, but you must remember that one of the delightful things about visiting the Land of Long Ago is that no matter what queer way the people there *talk*, you *hear* it in your language. What Polchis really said, when you said good-morning to him was "Pa-que-noxe!" And when we came away, he said, "A-deé-o."

Could the Indians write? Yes, but not as you do; they wrote in pictures. As you travelled along, you might see carved on the bark of a tree a canoe turned upside down. That was their way of saying, "Take care! Danger ahead!" They could draw on birch-bark a map that marked all the rivers and streams.

Could they count and tell time? They counted in tens, as we do; but when they wanted to say twenty, they said two times ten. They counted years by winters, and months by moons. So when they wanted to tell you how old a man was, they would say he was four times ten winters. And they would promise to come again in three moons.

They talked of Manitou, the Great Spirit, who ruled the world, and who sent them all good things: the sun, their food, protection from danger. They believed that every man, woman, and child had a spirit brother who watched over him and helped him in time of trouble.

An Indian sings to the children.

They were very fond of singing and dancing. Their singing was not pleasant to listen to, because it seemed to come from the bottom of their stomachs—"Ho, ho, ho! Ha, ha, ha! He, he, he!"

They danced in a ring usually, in time to music which they made by striking with a stick upon a bark plate or kettle. They did not join hands, but kept their fists closed. The girls crossed their fists over one another, a little out from the stomach. The men raised theirs in the air, pretending to be fighting. They didn't jump, but struck the ground, sometimes with one foot, sometimes with the other foot, and sometimes with both together.

They were very fond, too, of bright colours. You remember that one of the first things we noticed about them was that their moccasins and leggings were embroidered with black and scarlet and purple porcupine quills. Don't you think it was clever of them to discover for themselves that they could colour quills by making dyes from roots and berries? The roots of the alder gave them a dark red; the roots of oak and alder together, a beautiful shade of brown; the roots of the bedstraw, a beautiful crimson; and the berries of the blueberry, purple. All of these were good and lasting dyes, except the purple, which faded in the bright light.

Some people think that the men were lazy, because when a party of Indians went through the forest the men went first, carrying only their bows and arrows, and the women and children walked behind, carrying all the bundles. But there was a good reason for this: the men had to be on their guard to protect the women and children from enemies; and also they had to watch for wild animals to kill for food.

The women carried their babies on their backs. Each mother wrapped her baby in marten or beaver skin. Then she tied it to a thin board which had a little hood of leather or basket-work. This board she hung on her back by a leather thong. Thus her baby was warm and comfortable, and she could easily carry it a long distance.

The Indians were a very generous people. Those who by their hunting had procured many furs gave to those who had none. It was considered a disgraceful thing if an Indian had provisions in abundance and did not give to those in need.

Parents taught their children never to touch or interfere with things that belonged to someone else; not to complain when they were hungry, or cry when they were hurt; never to pass between the fire and any person without saying, "Excuse me"; never to break a promise or tell a lie. Anyone who did break a promise or tell a lie, was punished by the other Indians, who would burn his wigwam to the ground.

While we have been learning all these things about his people, Polchis has been waiting to tell us another story:

GLOOSCAP AND THE BEAVERS

In the old days beavers were huge animals, and their lodge was what you call the Minister's Face, a high cliff on Long Island in the Kennebecasis River, opposite Rothesay.

One day they started to build a dam across the mouth of the St. John River, where the Reversing Falls are. The Indians complained to Glooscap that their lands were being flooded, and soon their hunting grounds and the whole country would be under water. Then Glooscap took his mighty club and smashed the dam, and

After the dam was smashed

made the beavers small, as they are now. A piece of the dam floated out to the mouth of the harbour, and there it is to this day. You call it Partridge Island, but our name for it means "a piece cut out."

In the midst of the Falls is a rock, called Split Rock, which is the piece that was broken from Glooscap's club when he smashed the dam. Grand Lake and other large lakes in this country are what remained after the flood.

Polchis has other stories to tell us, but they must wait for another day.

Chapter V

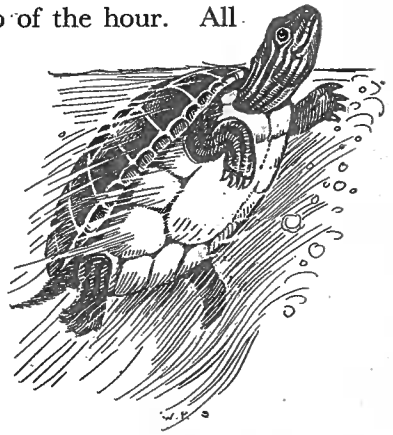
INDIAN TALES

ONCE MORE we shall go to Noo-kam-keech-wuk to visit our Indian friends. This time Polchis has three stories to tell us.

WHY THE TURTLE HAS BLACK SPOTS ON HIS SHELL

Glooscap and the turtle were living together. One day Glooscap said, "I am going to the village on some business with the chief; why don't you come with me?" Turtle was having a nice time lazing in the sun, and didn't think he wanted to go, but Glooscap said, "Come with me, and I will get you a wife." So off they went in Glooscap's stone canoe.

As they neared the village Glooscap said, "We shall find the people engaged in a game of ball, and on one side they will be one man short. I want you to take his place." Turtle thought he couldn't do it, but Glooscap offered him his magic belt, which Turtle knew was very powerful. "You will find the two sides quite evenly matched," Glooscap said, "but you will get the ball in your racket. When you start to run, you will be hemmed in on all sides, but the magic belt will give you power to jump right over the wigwam, which is one of the obstacles. Then you will be the hero of the hour. All the belles will come flocking to you, and you may have your pick of them. *But you must not play the game more than once.*"



When they reached the village, the Indians asked Glooscap to join the game. He said that he had come to see the chief, but that Turtle would play. Everything went as Glooscap had said it would, but

Turtle was so pleased by the flattery from the beautiful Indian girls that when he was asked to play *just once more* he forgot what Glooscap had told him. This time, when he started over the wigwam, he got caught on the poles at the top, and as he hung there everyone laughed. Glooscap was inside the wigwam with the chief, and Turtle begged him to rescue him; but instead Glooscap piled fir branches on the fire, and the smoke came up and nearly choked poor Turtle. Then suddenly the magic belt gave way, and Turtle fell to the ground and rushed to the water.

To this day, if you look on the under side of Turtle's shell, you can see the black smoke marks.

MALABEAM

One year, five hundred Mohawk warriors crossed the St. Lawrence River to Temiscouata Lake. Launching their canoes, they descended the Madawaska River, intending to go down the St. John River and destroy the village of Medoctec on the west bank.

On the Madawaska, at early dawn, they surprised a Maliseet hunter with his family. They killed the hunter and the children, but spared the life of the woman, Malabeam, on condition that she would guide them to Medoctec. Having given her promise, she was placed in the chief's canoe at the head of the party.

As they approached the Little Falls at the mouth of the Madawaska, Malabeam told the warriors that, as the falls were impassable, they would have to carry their canoes along a trail that led around them. This done, they re-embarked on the tranquil waters of the St. John. They were assured by the woman that there were no more falls, and so they lashed their canoes together and floated with the current.

In a little while most of the weary Mohawks were asleep, but some of them, half awake, heard the sound of falling water, and asked in alarm what it was. Malabeam assured them that it was only a waterfall at the mouth of a river which here

entered the St. John, and the fleet swept on. Too late the sleepers awoke, with the full roar of the Great Falls thundering in their ears. In horror they sprang to their paddles.

"Then with a shout of triumph the Indian maiden cried,
'Listen, ye Mohawk warriors, which sail on death's dark tide!
Never shall earth grave hold you, or wife weep o'er your clay.
Come to your doom, ye Mohawks, and I will lead the way!'

"And many a day thereafter, beyond the torrent's roar,
The swarthy Mohawk dead were found along the river's shore.
But on brave Malabeam's dead face no human eyes were set—
She lies in the dark stream's embrace, the river claims her yet."

Last of all, Polchis tells us the story of the cradle song that the Indian woman sings to rock her baby to sleep.

CRADLE SONG

This is the story of a tiny boy who disobeyed his mother, and wandered away from the clearing into the forest. He was such a tiny little boy, and he was in his bare feet. The stones cut his feet, and the brambles tore his legs, and he got very tired, but he couldn't find his way back home. Then he became very hungry, and cried for his mother, but his mother was very far away, and she couldn't hear him. It began to get dark, and the little boy was so frightened that he ran hard to try to get back home. He ran so hard that the big snail chased him, and was just about to jump on him and eat him. What should he do? Suddenly he thought of his spirit brother, and

called on him to help him. His spirit brother came, chased the snail away, and wiped the little boy's tears. Then he took him by the hand and led him home. As they went, he told the little boy that he hoped he had learned a lesson, and would never, never run away again, but would always do as his mother said.

Now we must say good-bye to our Indian friends and to Noo-kam-keech-wuk, for we shall not see them again.

What should he do?

Chapter VI

MORE ABOUT THE INDIANS

BEFORE WE GO on to the next part of our story, there are a few more things you might like to know about the Indians.

The Indians we visited at Noo-kam-keech-wuk were Maliseets, like all Indians living in the western part of New Brunswick. Another tribe, called Micmacs, lived in the eastern part. The Micmacs and the Maliseets were very much alike, and they lived at peace with one another in the same land. Wars came only when they were attacked by the fierce Mohawks, who swooped down from the west and north.

You might think, from the stories you read about them, that there were a great many Indians in New Brunswick before the white men came, but this is not so. In those days there were just about the same number of Indians in the province as there are to-day. They were scattered in small groups, living most of the time along the lakes and rivers, because they could travel faster in their canoes than on foot through the dense forests.

Anyone would suppose that if they had lived here a very long time, their families would have grown up and multiplied, and spread in great numbers. But remember, they had no doctors and hospitals, and no stores where they could buy food. They knew how to use many herbs and roots as medicine; but their people often died from accidents and sickness because they did not know how to care for them, and in the long winters many died of cold and hunger.

Perhaps hunger was their greatest enemy, because our Indians were most happy-go-lucky. A French missionary of the early days tells us that as long as they had food they were

continually feasting, with singing and dancing and long speeches. Soon after, if the hunting was bad, they would all be hungry. That always happened, he says, wherever quite a number were camping together, but he continues: "If they are by themselves, and where they may safely listen to their wives (for women are everywhere the best managers), they will sometimes make storehouses for the winter, where they will keep smoked meat, roots, shelled acorns, peas, beans, etc."

You have seen how the Indians carried their canoes along a trail or path that led around falls or dangerous stretches of water. These paths were called *portages*. Many of the old portages are well known. Here are some of the most important:

To go from Saint John Harbour to the River, and avoid the Reversing Falls—the trail led from the foot of what is now Bentley Street, along that street, across Douglas Avenue, and down to the water behind the Museum.

To go from Saint John to Bay Chaleur—the route lay up the St. John River to a branch called the Grand River, up the Grand to its headwaters, then over a portage to the headwaters of a branch of the Restigouche, down this branch to the Restigouche, and down the Restigouche to Bay Chaleur.

To go from Saint John to New England—travellers went up the St. John River to Meductic, then over the first portage westward five miles to avoid the falls of the Eel River (where Benton is to-day), up the Eel River, then over the second portage three miles to North Lake, westward via the St. Croix River and its lakes, then over the third portage to the Mattawamkeag, and so to New England.

To go from the St. John River to the Petitcodiac River—canoeists paddled up the St. John River to the Washademoak, and up the Washademoak to Canaan River, then over a short portage to the Petitcodiac River.

The old route from Nova Scotia to Quebec or from the Bay of Fundy Waters to the St. Lawrence—led up the Petitcodiac to what is now Humphrey's Corner, over the first portage to the North

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River, down the Canaan River and the Washademoak to the St. John, up the St. John, then over the second portage to a branch of the St. Lawrence, and on to Quebec.

In New Brunswick we have many rivers, lakes, and towns bearing Indian names. Here are some, with their meanings:

OROMOCTO—Maliseet *Wel-a-mook-took*—good river or deep river.

JEMSEG—Maliseet *Ah-jim-sek*—picking-up place.

ANAGANCE—Maliseet *Oo-ne-gunce*—a portage.

APOHAQUI—Maliseet *Ap-o-log-a-neek*—probably means mill-stream, possibly the junction of two streams.

WOOLASTOOK—the Maliseet name for the St. John River—a good or handsome river.

PASSAMAQUODDY—Maliseet *Pes-kut-um-a-quah-dik*—a place where pollock are.

NEPISIGUIT—Micmac *Win-peg-ij-wik*—rough water.

BUCTOUCHE—Micmac *Che-book-toosk*—big harbour.

PETITCODIAC—Micmac *Pet-koat-kwee-ak*—the river bends round in a bow.

SHEDIAC—Micmac *Es-ed-ei-ik*—running far back.

TRACADIE—Micmac *Tu-lak-a-dik*—camping ground.

ESCUMINAC—Micmac *Es-kum-un-aak*—watching place.

KENNEBECASIS—Maliseet *Ken-a-bee-kay-sis*—little Kennebec. Some say that Kennebec means long river, some say it means a snake.

Look at the endings of some of these words. You may find them in other place-names, and they have special meanings: *ook*, *ik*, *ek*, *ak* means a place; *sis* means little; *tuk* or *took* means a river.

After the building of the railways a number of names of stations, such as Quispamsis, Penobsquis, Plumweseep, Passakeag, Acamac, Ketepec, were made up by the surveyors, with the help of a friendly Indian. They are not real Indian place-names, but translations into bad Maliseet of the local names.

REVIEW QUESTIONS

1. What is History?
2. Describe New Brunswick as it was in the days of the Indians, before the white men came.
3. Describe the Indians of those days—appearance, clothing.
4. Did the New Brunswick Indians wear feathers in their hair?
5. Tell about their food—what they ate, how they got it, how they cooked it.
6. How did they make a kettle?
7. Describe an Indian wigwam.
8. How many different trees did an Indian need to make a canoe? Name them and tell what each was used for.
9. "The Indians used picture writing." Explain.
10. What is meant by a *portage*?
11. What tribes of Indians lived in New Brunswick?
12. What is our name for the river the Indians called *Woolastook*?
13. What is the song the Pine Trees sing? Tell it in your own words. Explain why the Pine Trees say, "We are children of the Red Men."
14. How do the Indians explain:
    (*a*) the frog's crooked back?
    (*b*) the squirrel's scolding habits?
    (*c*) the black spots on the turtle's shell?
    (*d*) Partridge Island and Grand Lake?
15. Make a list of the things the Indians knew how to do. How did they learn these things? Who taught them?
16. Do you think the Indians were clever or stupid? Give reasons.
17. Name some Indian place-names in New Brunswick, and give their meaning.

THINGS TO DO

1. Make a little wigwam—a model.
2. Make a model canoe.
3. On the sand-table picture the scene on the banks of the Noo-kam-keech-wuk.
4. Draw a map showing how the Indians could go by canoe from the Bay of Fundy to the mouth of the Miramichi, and also to Bay Chaleur.

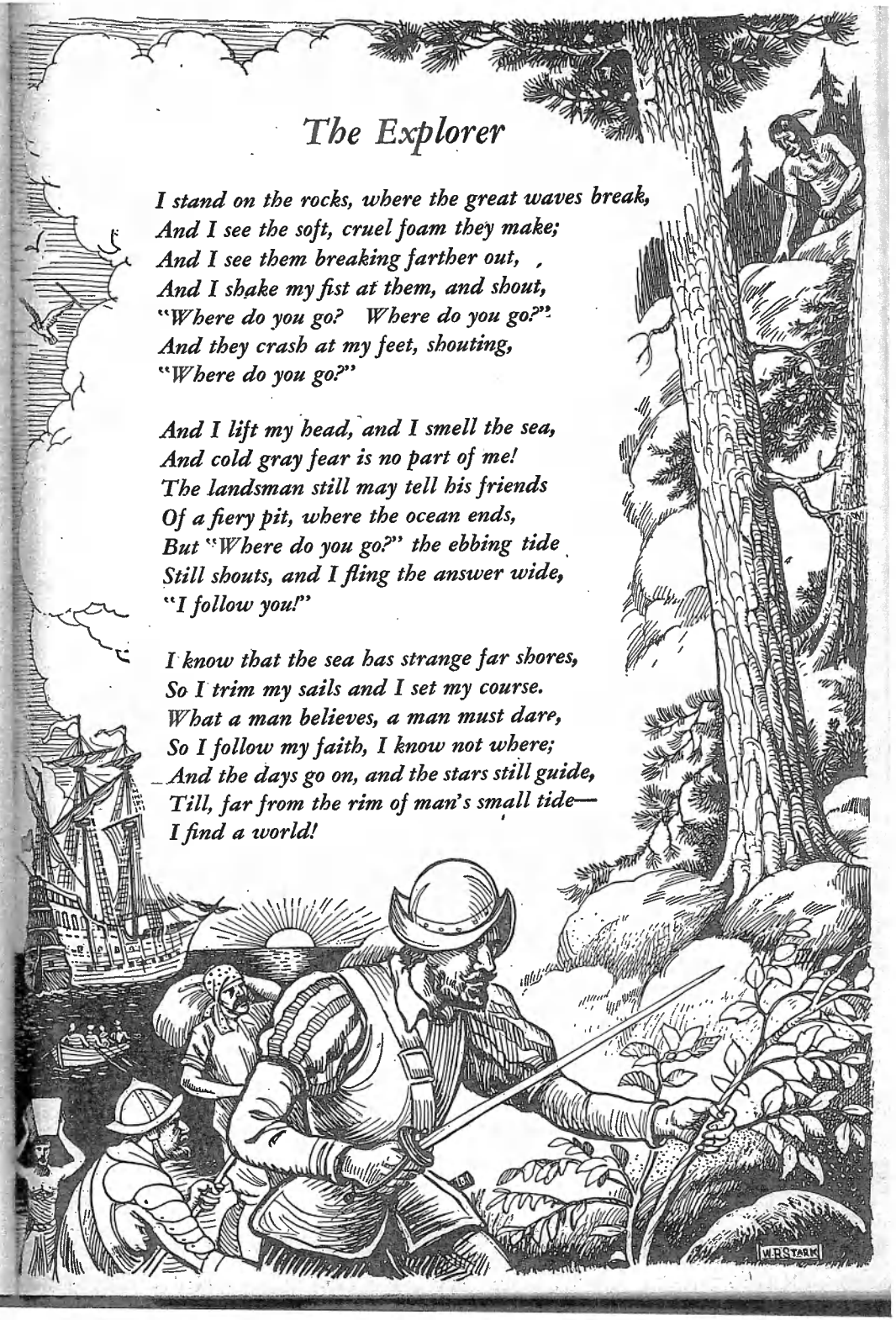
5. Draw maps showing other portages.
6. There are some good gramophone records of Indian music. Try to get one to play on your school gramophone.

THINGS TO FIND OUT

1. Why were the Indians called the Red Men?
2. Were the Indians the first inhabitants of New Brunswick?
3. If you were an Indian child, and wanted red trimmings for your moccasins, what would you do?
4. How many Indians are there in New Brunswick to-day? Where do they live?

SECTION TWO

THE COMING OF THE WHITE MEN


The Explorer
I stand on the rocks, where the great waves break,
And I see the soft, cruel foam they make;
And I see them breaking farther out,
And I shake my fist at them, and shout,
"Where do you go? Where do you go?"
And they crash at my feet, shouting,
"Where do you go?"
And I lift my head, and I smell the sea,
And cold gray fear is no part of me!
The landsman still may tell his friends
Of a fiery pit, where the ocean ends,
But "Where do you go?" the ebbing tide
Still shouts, and I fling the answer wide,
"I follow you!"
I know that the sea has strange far shores,
So I trim my sails and I set my course.
What a man believes, a man must dare,
So I follow my faith, I know not where;
And the days go on, and the stars still guide,
Till, far from the rim of man's small tide—
I find a world!
W.R.STARK

Chapter VII

ACROSS THE OCEAN

BEFORE YOU BEGIN to read this chapter, get a map of the world, and spread it out before you. Find New Brunswick on this map. Then move your finger eastward until you come to a *very* large body of water—a great ocean,—and you will find that it is called the Atlantic Ocean. Cross this ocean, and you will come to the shores of France and Spain. A little to the north you will find England, Scotland, and Ireland, and to the east of Spain you will see Italy. You will see, too, that all these countries together, along with several others, form a great continent, called Europe.

In the days you have been reading about, when Polchis lived and the Indians roamed the woods of New Brunswick, there were people living across the Atlantic, in France and Spain, in Italy, and in England. These people were very different from the Indians. Their skin was white, though those who lived in warm countries were darker than the others. They did not wander about hunting for food as the Indians did; nor did they wear skins of animals. Some of them wore clothes of homespun; others, even the men, dressed in silks and satins of gorgeous colours. Many of them lived in beautiful houses in towns and cities.

Now the interesting thing is that the Indians did not know anything about France and Spain and all those other countries across the Atlantic. Nor did the people in Europe know anything about the Indians and our country on this side of the Atlantic. When the Indians looked out on the Atlantic, they saw a boundless ocean, and did not dream that there were lands and people out there. When the people in Europe looked

out over the Atlantic, they saw a vast expanse of water, stretching seemingly into endless space. But often at night, as the sun set, they saw what seemed to be a great fire far off to the west. They believed that the earth was flat, and that if you sailed out across the Atlantic you would come to its farthest edge and fall off into a great gulf. So it was that when they saw the red sunset they thought it was a great fire burning in that bottomless gulf, and no one ventured very far to the west.

Now look at your map again and find India, far to the eastward. For hundreds of years the people in the different countries of Europe had traded with India, crossing the Mediterranean to its eastern end, and there getting goods which had been brought hundreds and hundreds of miles across the desert. You no doubt are thinking that they must have wanted these things very much to go so far for them, and you are quite right, for from India and the countries near it came silks and spices, gold and precious jewels.

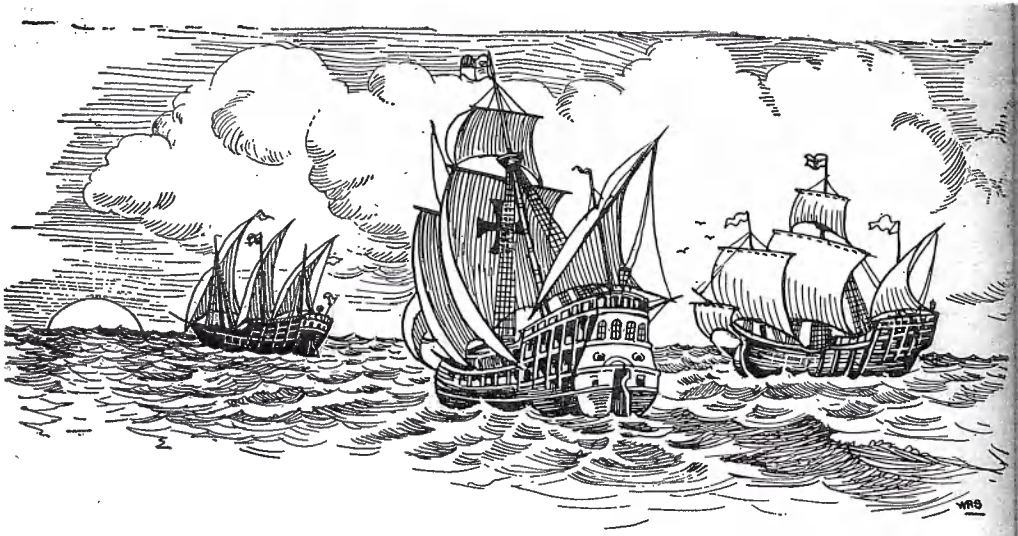
Chapter VIII

CHRISTOPHER COLUMBUS

In the north of Italy is a seaport called Genoa. Once upon a time there lived in Genoa a little boy named Christopher Columbus. His father was a wool-weaver, and he tried to teach his son to be a weaver, too. But whenever he had a chance Christopher would slip away to the shore and talk to the sailors, who told him wonderful tales of the places where they had been and the things they had seen. Christopher began drawing maps in his spare time, and he made up his mind that he did not want to be a wool-weaver like his father, that the only thing he wanted to do was to go to sea and be a sailor like his friends. So, when he was about fourteen, he made his first voyage and began to learn to be a sailor. He worked so faithfully and tried so hard that by the time he was twenty he was a captain.

Now about this time in different countries of Europe there were brave and adventurous men who said they did not believe the earth was flat, but thought that it was round like a ball. Columbus learned of this idea and began to think about it; and the more he thought about it the more certain he was that it was true. "And if it is true," he said, "then we could reach India by travelling westward across the Atlantic."

He looked out across the Atlantic and thought what a wonderful thing it would be to be the first one to sail out across those waters and find India. Then he began to feel that he must go; but he couldn't go alone. He would need ships and men; and he had no money to buy ships, and no money to pay the sailors.



The *Nina*, the *Santa Maria*, and the *Pinta*

Sometimes in those days a king would give a man money to go out and discover new lands, and the lands he discovered would belong to the king. In the hope of persuading someone to give him ships and men, Columbus spent seven long years travelling from country to country. Many of the people he visited laughed at him, and said that it was foolish to say that the earth was round like a ball.

However, at last he found someone who was sympathetic. Queen Isabella of Spain listened to his arguments, became greatly interested, and persuaded her husband, King Ferdinand, to help Columbus by giving him three ships, with men, and food for his journey. The three ships were called the *Pinta*, the *Nina*, and the *Santa Maria*. They were very small sailing ships. The illustration of the *Queen Elizabeth* and the *Santa Maria* on the opposite page will give you some idea of their size compared with modern vessels.

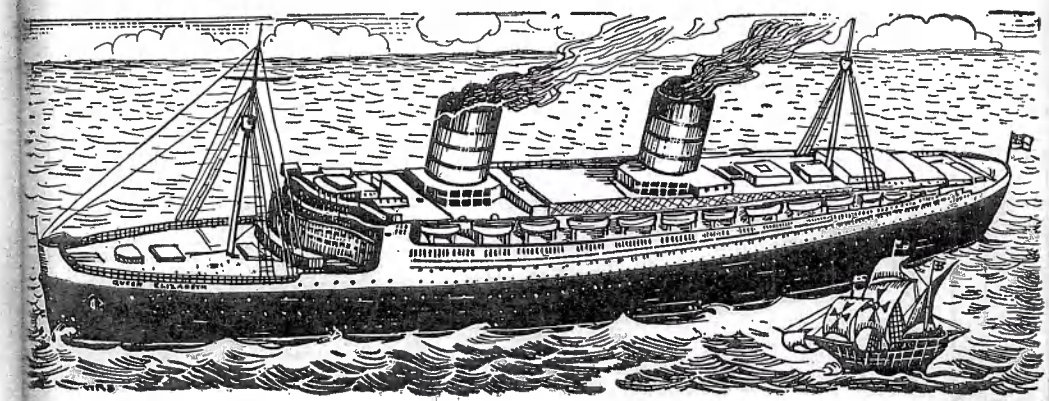
But his troubles were only beginning, for the ships had to be made ready, and the men were not in any hurry to finish the preparations, because they were very much afraid; they feared those unknown regions away to the west and what might happen to them there, for *they* did not believe that the earth was a round ball. They did all sorts of things to cause delays—dropped their tools into the sea, pretended that they

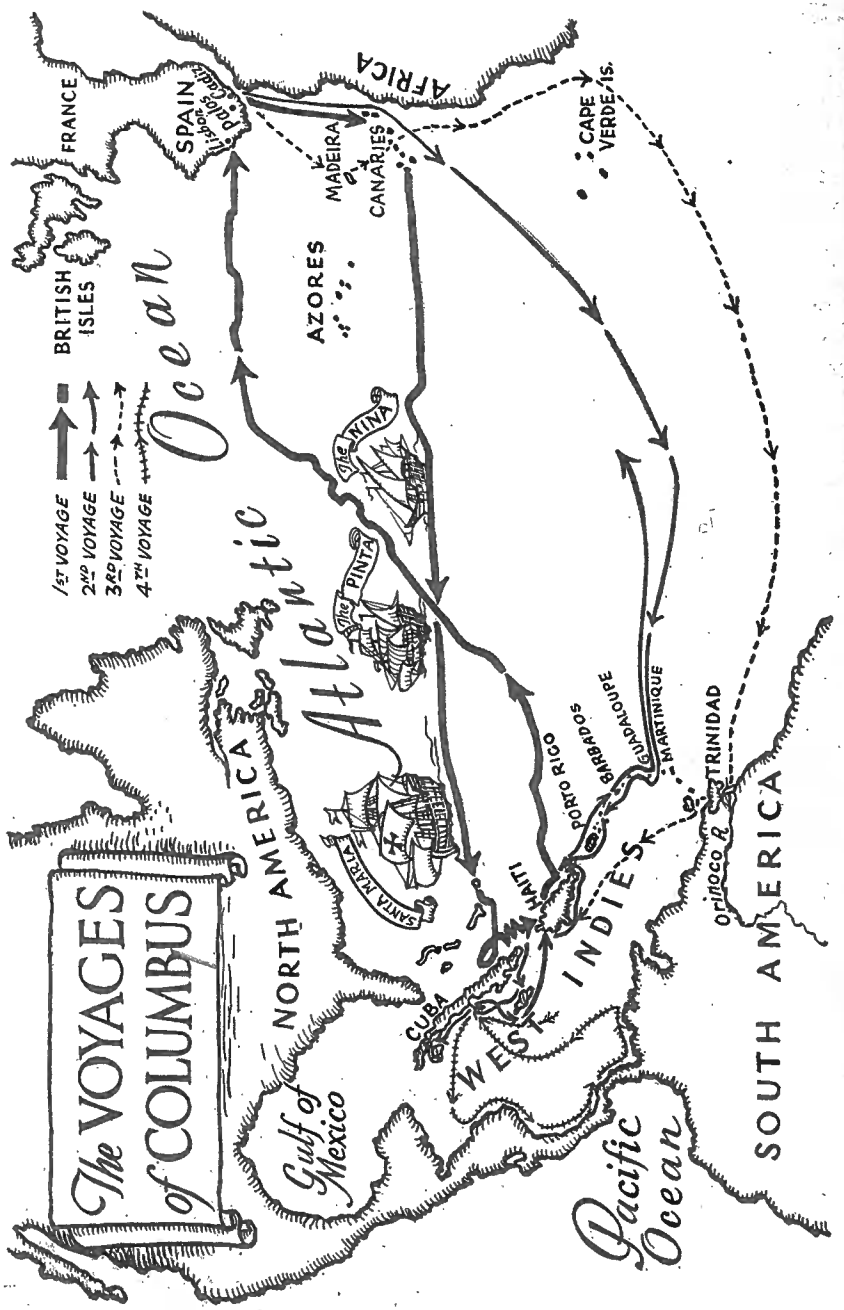
were too sick to work, and even ran away. However, at last the ships were ready, and Columbus succeeded in persuading the men to sail with him.

It was a beautiful morning in August, 1492, when the ships sailed out from a little seaport called Palos. Can't you imagine how Columbus felt when his ships actually had started on this adventure of which he had dreamed for so many years? Can you imagine, too, how the sailors felt? Columbus had persuaded them to go, and was going to pay them well; but they still thought that the earth was flat, and they were terribly afraid of that bottomless pit to the west, out of which they thought they had seen flames bursting at sunset. However, they *hoped* that Columbus was right.

Soon they were out of sight of land; there was nothing to the north, or south, or east, or west, but water. The weeks went by one after another, and still they saw no land. Then the sailors were sure that their fears were going to be realized, and they tried to persuade Columbus to turn back. What frightened them most was the wind. It blew from the east all the time and drove them onward. "How," said they, "shall we be able to sail back home again if the wind blows always from the east?" But Columbus talked with them and told them that in the end everything would be all right, and they sailed on and on.

By this time Columbus himself, though not afraid, was beginning to be very much worried, for he had thought to





reach India long before this. The earth was much larger, much, much larger than he had dreamed. But he would not give up. Again and again the sailors came to him and begged him to turn back, but always he said, "Sail on!"

Then one day one of the sailors saw a green branch with berries on it floating in the water. This showed that they must be near land. The next day, on October 12th, 1492, they reached a beautiful island. Columbus had crossed the Atlantic and had discovered this great continent on which we live. But he did not then know that he had discovered a new land. He thought it was part of India, so he called the dark-skinned natives who came running down to the shore, *Indians*, and to this day the islands he discovered are called the *West Indies*.

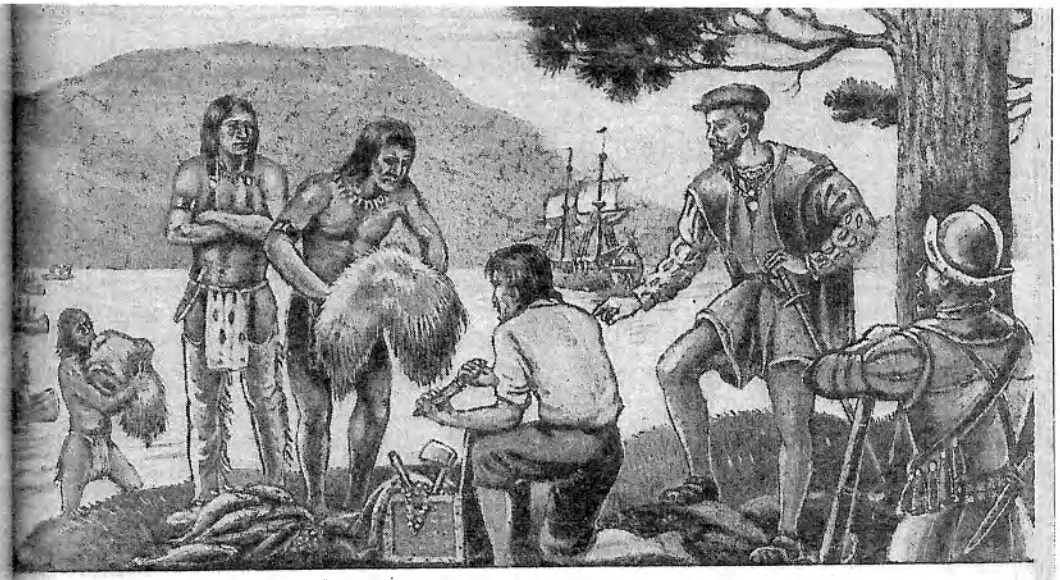
Imagine the excitement and the rejoicing when, many months later, Columbus and his men sailed into the Port of Palos, and told what they had discovered.

Chapter IX

JACQUES CARTIER

ENGLAND AND FRANCE soon heard of the wonderful land that Columbus had discovered. In 1497, King Henry the Seventh of England sent out John Cabot on a voyage of discovery. John and his son Sebastian made two voyages and explored the north-eastern coast of North America. Then in 1524 the French king sent a man named Verrazano on a similar voyage. Verrazano explored the very same coast that Cabot had visited a few years earlier. No doubt there were many others who came out to our land in those years, but we have no record of any of them coming to the shores of New Brunswick. Yet some of them we know did come, because they gave the name *Bay of Fundy* to that bay which lies to the south of our province.

However, ten years later, in 1534, a Frenchman, Jacques Cartier, did visit the shores of New Brunswick. He was sent out by the French king with two small vessels and sixty-one men. They sailed from St. Malo, a seaport in the north-west of France, on April 20th. Some time in May they reached Newfoundland. They explored its shores, passed through the Straits of Belle Isle, and sailed southward, coming at last to Prince Edward Island. They then entered Northumberland Strait and turned northward quite close to the shores of New Brunswick. They did not enter the Miramichi, but Cartier describes it as a triangular bay surrounded with sands. Going on northward they rounded a cape which Cartier called Cape of Good Hope, because he saw before him a great stretch of water which he thought might be the passage to the far west and India, for which he had been searching. He explored



Indians bringing furs to Cartier

this water, and was disappointed to find that it was not the passage he had hoped, but merely a large bay. Cartier describes the land as "the fairest that could be seen, level as a pond; in every opening of the forest wild grains and berries, roses and fragrant herbs." It was July, and we can imagine how lovely it was. It was so very warm that Cartier called the bay, Baie de Chaleur (Bay of Heat).

The Indians came in canoes—great numbers of them in forty or fifty canoes—and tried to make signs to Cartier and his men, but the French were afraid, there were so many Indians. The next day the Indians came back and showed furs, which they exchanged for knives and tools of iron. They seemed delighted to see these strange visitors. They brought cooked meat, laid it on little pieces of wood, and withdrew a short distance, inviting the French to eat the meat: they seemed to think these "Palefaces," as they called them, were gods.

Before Cartier went back home he sailed a little farther north and landed on the shores of the Bay of Gaspé (province of Quebec). There he put up a cross thirty feet high, on which he hung a shield painted with the three lilies of France, as a sign that he had taken all this land for the King of France.

Chapter X

CHAMPLAIN AND DE MONTS

It was in 1534 that Jacques Cartier explored and named Bay Chaleur. It was exactly seventy years later, in 1604, that Champlain and De Monts entered the Bay of Fundy. During those seventy years there were, no doubt, other people from Europe who crossed the Atlantic, but we have no definite record of any who visited New Brunswick, and certainly no attempt to settle here was made during those seventy years.

In 1603 the French made plans to settle Acadia, as New Brunswick and Nova Scotia together were then called. The French king gave a man named De Monts a grant of land which included what to-day forms the Maritime Provinces, the greater part of the province of Quebec, and half of New England. In March, 1604, two tiny vessels left France, under the leadership of De Monts. With De Monts was Samuel de Champlain. The vessels reached Acadia a month later, in April, and De Monts and Champlain carefully explored the coast, following it from Cape La Have to the Bay of Fundy. This bay De Monts named La Baye Française. They explored the shores of the bay thoroughly, and on June 24th they sailed into the harbour at the mouth of what Champlain describes as "the largest and deepest river we had yet seen." The 24th of June is St. John the Baptist's Day, and so they named the harbour and the river St. John. Champlain made a plan of the harbour. It shows in the foreground, at the entrance to the harbour, the island we call Partridge Island; on the west side, a long narrow point on which is a cross erected by the explorers; close to the west side a little island, later called Navy Island, on which were an Indian fort and a council-house, as well as several

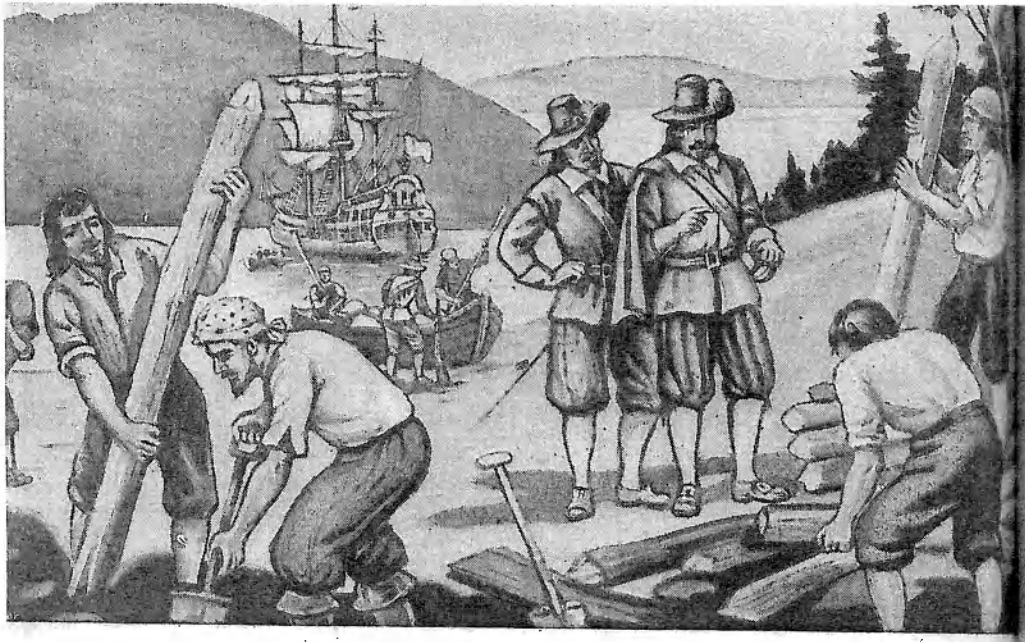
Champlain's plan of Saint John Harbour, 1604

A. Island above the falls. B. Hills. C. Falls. D. Shoals. E. Indian cabin. F. Pebbly Point with cross (Sand Point). G. Partridge Island. H. Stream coming from pond (Mill Pond). I. Arm of sea (Courtenay Bay). P. Portage of Indians in passing falls.

wigwams; the falls; and "the way by which the savages carry their canoes in passing the falls."

Champlain did not go very far up the river, but some time later De Monts's secretary sailed up it, and he describes it as "beautiful, large, and extensive, with many meadows and fine trees such as oaks, beeches, butternut trees, and also grape vines."

From Saint John, De Monts and Champlain sailed back to the St. Croix River. They decided to spend the winter on a little island in that river—called by them the island of the St. Croix, but to-day known as Dochet's Island. Why did the two explorers choose this island? Ganong tells us that standing as it does, a small but elevated island all alone in the very middle of a large river, it is a very striking place which would be sure to attract the attention of De Monts. It was large enough for a settlement but small enough to be defended



Champlain's men building on St. Croix Island

from the Indians who, they feared, would prove hostile. It commanded an extensive view in every direction, making it safe from surprise attacks. The surface was elevated and nearly flat, a good situation for dwellings. The best of timber was right there to build their homes. The soil was fertile, promising good gardens. The sand-beaches were good landing-places for boats. There was a sheltered harbour for small vessels. There was an abundance of fish of all kinds, including shell-fish. The climate at this time of the year was perfect, giving no hint of a severe winter. The only drawback was the scarcity of water, and perhaps of fuel; but supplies of both could easily be brought from the mainland. The settlers had no idea of the severe winter storms which were to sweep the island—storms such as they had never seen or imagined. As a matter of fact, the winter of 1604-1605 was unusually severe. If it had been as mild as many winters are, no doubt the St. Croix valley would have become the centre of French settlement in Acadia.

Champlain wrote an account of that winter. It was, of course, written in French; the following is a translation of it:

"Winter came upon us sooner than we expected, and prevented us from doing many things we had proposed. Nevertheless Sieur de Monts did not fail to have some gardens made on the island. But, since the island was all sandy, everything dried up almost as soon as the sun shone upon it, and we had no water for irrigation, except from the rain, which was infrequent. During the winter, many of our company were attacked by a certain malady called *mal de la terre:* I have since heard from learned men that the proper name is scurvy. In a word, they were in such a condition that the majority of them could not even be raised up on their feet without falling down in a swoon. So that out of seventy-nine who composed our party, thirty-five died, and more than twenty were on the point of death.

"Sieur de Monts determined to change his location and make another settlement, in order to avoid the severe cold and the bad winter which we had in the island of St. Croix. As we had not, up to that time, found any suitable harbour, and in view of the short time we had for building houses in which to establish ourselves, we fitted out two barques, and loaded them with the framework taken from the houses at St. Croix, in order to transport it to Port Royal, twenty-five leagues distant, where we thought the climate was much more temperate and agreeable. We set out for that place, and having arrived we looked for a site favourable for our residence, under shelter from the north-west wind, which we dreaded, having been very much harassed by it."

There at Port Royal—on the north shore of what is now Annapolis Basin in Nova Scotia—the two leaders established themselves. De Monts returned to France, but Champlain and the others remained. After experiencing much discouragement and many difficulties, they were beginning to feel that their settlement would be a success, but in the spring of 1607 a ship came into the harbour bringing orders from France to abandon the settlement and return home. Sad at heart they set sail for France in September.

REVIEW QUESTIONS

1. Where is Europe? Name some of the countries in Europe.
2. What sort of people lived in these countries in the days when Polchis and his friends roamed the woods of New Brunswick?
3. Did these people know about the Indians, and did the Indians know about them? Explain.
4. Give an account of the voyages of Columbus, Cartier, De Monts and Champlain.
5. Were these the only explorers who came to the New World?
6. Who named the Woolastook River the St. John? When? Why?
7. Explain clearly why De Monts and Champlain chose the island in the St. Croix to settle on, and why they moved from there to Port Royal.

THINGS TO DO

1. Make a drawing of one of the ships that brought the first white men across the Atlantic.
2. Suppose that you were one of the sailors on the *Nina* and tell your adventures to a friend.
3. Draw a map of the eastern coast of New Brunswick, and trace by a dotted line the voyage of Jacques Cartier.
4. Draw a map of the Bay of Fundy, and trace Champlain's journeyings.
5. Imagine yourself one of Champlain's men, and write a letter home, telling about your winter on the Island of St. Croix.
6. Imagine yourself a New Brunswick Indian, and tell about the coming of Cartier or Champlain.

THINGS TO FIND OUT

1. Where in New Brunswick is there a monument to Champlain? Describe it.
2. Some day, no doubt, you will visit Annapolis, Nova Scotia. When you do, be sure to see what is called "The Habitation." It is an exact reproduction, full size, of the habitation or dwelling built by Champlain and De Monts at Port Royal.
3. There is a poem called "Columbus" written by Joaquin Miller. See if you can find a copy of it. Perhaps you could memorize it.

SECTION THREE

THE FRENCH RÉGIME

Pierre

Pierre was a young Acadian lad,
He was not very good, and not very bad—
A little like you; but he was alive
In sixteen hundred and ninety-five,
Poor Pierre!

Perhaps his home was at Miramichi,
Nepisiguit, or Shepody;
I'm not quite sure, but this is true;
He hadn't a home like you—or you,
Poor Pierre!

There never was ice-cream on his plate,
He hadn't a ski or a roller-skate;
He didn't drop in at a movie show—
There was no such place in the world to go—
Poor Pierre!

But Pierre had an old, old Indian friend,
Who showed him the kind of wood to bend
And bind, and lace with deer-hide strips;
So he made snowshoes for wintry trips.
Clever Pierre!

And Pierre could paddle a bark canoe,
All alone, like the Indians do;
And he knew the birds and trees by name,
And animal tracks, and stalking game.
Wise Pierre!

And Pierre was as happy as any lad
With all the wonderful things he had.
In sixteen hundred and ninety-five
He was one of the happiest boys alive.
Lucky Pierre!

Chapter XI

THE FRENCH RÉGIME

YOU WILL REMEMBER that after Columbus had discovered this New World, the English and French kings sent out explorers—the Cabots, Verrazano, Cartier. Each of these explored some part of the coast of these new lands; and because of these explorations, both England and France laid claim to the New World and attempted to make settlements.

Now it happened that in the earliest days the English settlements were in the southern part, the part that is now the United States; while the French settled in the northern part, or what we now call Canada.

At home in Europe at this time England and France were rivals, and were frequently at war with each other. Naturally, therefore, we find the English and the French attacking each other's settlements in America.

The English settlements were along the coast of the southern half of the continent, one of the most noted being Virginia, named after Elizabeth, the Virgin Queen. The French settled on the St. Lawrence River, and in that section known as Acadia, which included what are now the provinces of New Brunswick and Nova Scotia.

From the time of Champlain's visit until 1713, a little over a hundred years, New Brunswick, along with the rest of Acadia, belonged to France, except for three short periods during which it was in the possession of the English.

We call this part, or period, of our history—1604 to 1713—the *French Régime*, the word régime being a French word which meant originally *rule by a king*.

Chapter XII

MISSIONARIES AND TRADERS

THE FRENCH WHO came here in those early days came either as traders or as missionaries. The missionaries were Jesuit and Recollet monks who came out to try to convert the Indians to Christianity. The traders came to buy furs from the Indians, and established at various points little trading-posts, where they could meet the Indians, buy their furs, and trade in exchange for the furs, steel knives, axes, guns, blankets, ornaments, and the deadly "fire-water." In many cases these trading-posts grew to be settlements.

The coming of the traders made a great difference to the Indians. Before, they hunted the wild animals merely to get food and clothing; now they hunted them so that they might sell the furs to the white men and get all sorts of things they wanted in exchange.

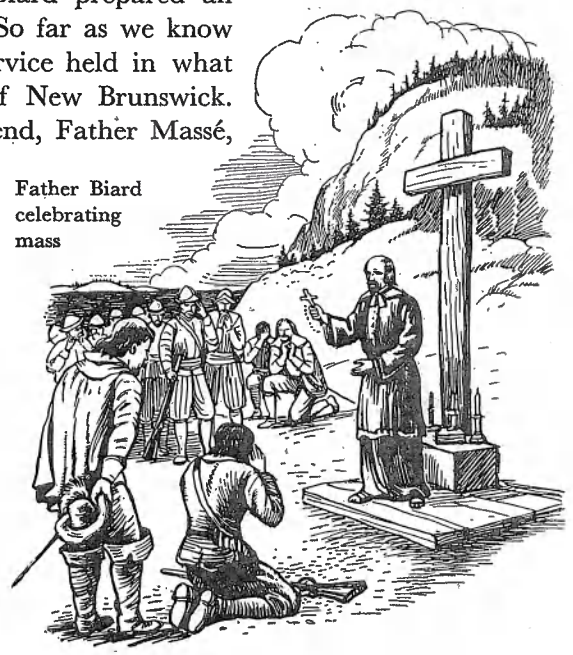
The first of these trading-posts in New Brunswick was established on an island in the St. John River by some traders from St. Malo. To-day we call this island, which is about twenty miles from the mouth, Caton's Island, but in those days it was called by its Indian name, Emenenic.

Now the French king had given to a man named Poutrincourt the monopoly of the fur trade in Acadia. This means that Poutrincourt was the *only one* who had the right to engage in the fur trade; all others who did so were under his rule or direction. Poutrincourt made Port Royal his headquarters. In October, 1611, Poutrincourt's son, Biencourt, set out from Port Royal, with a party of soldiers and a Jesuit missionary named Father Biard, to go to Emenenic and make the traders there submit to his father's rule. They crossed the Bay of Fundy and went up the St. John River.

Father Biard wrote the story of this expedition. He says that when they were still four or five miles from the island, twilight ended, and night came on. "The stars had already begun to appear, when suddenly toward the northward a part of the heavens became blood-red; and this light spreading little by little in vivid streaks and flashes moved directly over the settlement, and there stopped. The red glow was so brilliant that the whole river was tinged and made luminous by it. The apparition lasted about five minutes, and as soon as it disappeared another came, of the same form and appearance. The savages with us when they saw it cried out in their language, 'Gara, gara, maredo—We shall have war, there will be blood!' "

Biard goes on to tell that they arrived opposite the settlement that night, but it was too late to land, so they fired a salute, which was answered by a salute from the post. In the morning the Frenchmen of the trading-post came down to the bank of the river and told them that they might land without being molested. It seemed at first as if there might be bloodshed, but the St. Malo traders were really very peaceable, and readily submitted. Father Biard prepared an altar and celebrated mass. So far as we know this was the first religious service held in what we now call the province of New Brunswick.

Father Biard and his friend, Father Massé, worked hard among the Indians, trying to teach them the truths of Christianity. Father Massé spent the winter with the Indian chief Membertou and his family on the River St. John, in an effort to learn the Indian language. He describes the winter in these words: "A life without order and with-



Father Biard celebrating mass

out daily fare, without bread, without salt, often without anything; always moving on and changing; for roof a wretched cabin, for couch the earth, for rest and quiet odious cries and songs, for medicine hunger and hard work." The only way they could learn the language was by asking the Indians. Sometimes the Indians, instead of helping them, ridiculed them and taught them abominable words which they went about preaching most innocently as beautiful sentences from the gospels.

In 1613 an Englishman, Captain Samuel Argall, sailed in an armed ship from the English colony of Virginia north to the Bay of Fundy. He landed on the Island of St. Croix and destroyed any buildings that had been left standing by Champlain and De Monts. Then he crossed to Port Royal and found there a tiny settlement. This he destroyed also. And so Acadia came into the possession of the English.

In 1621, James I, King of England, granted to a Scottish knight, Sir William Alexander, a great tract of land in this New World. It included the peninsula of Gaspé and Acadia. This territory was to be known as Nova Scotia, or New Scotland. A curious old map, made in 1624, shows that the part of New Scotland which was north of the Bay of Fundy—New Brunswick and Gaspé—was called the Province of Alexandria, while what is now Nova Scotia was called the Province of Caledonia.

Sir William made great preparations for making settlements in his colony, but before he could carry them out, Acadia was given back to France, in 1632. The only settlement Sir William had made was a small Scottish settlement at Port Royal.

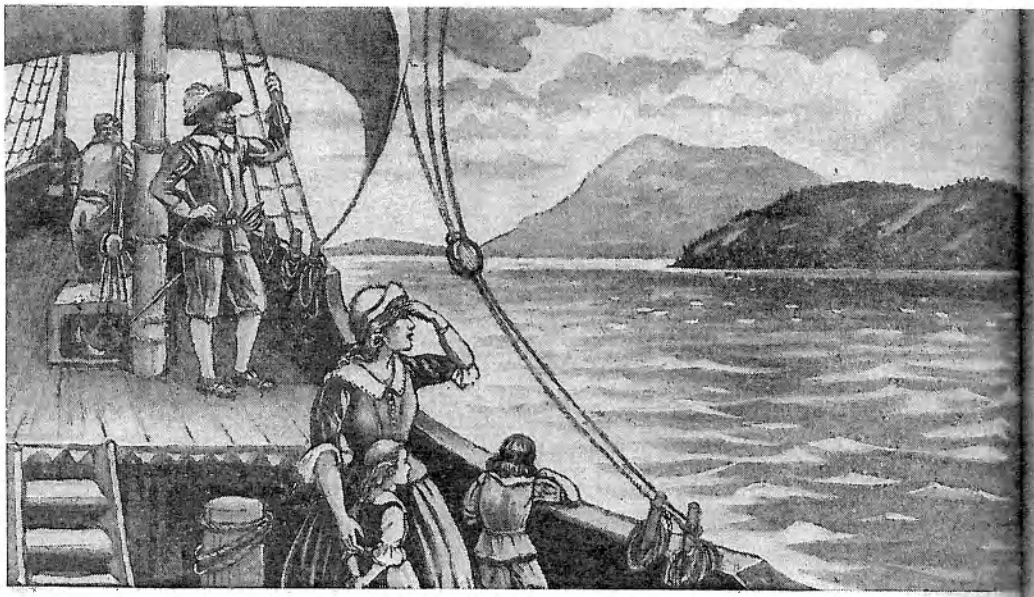
Chapter XIII

THE STORY OF THE LA TOURS

You remember Biencourt, the Frenchman who went up the St. John River in 1611 with Father Biard? Biencourt had a friend at Port Royal, whose name was Charles St. Etienne de La Tour. This young man and his wife played the leading roles in one of the greatest adventure stories of those early days in Acadia. It is more exciting than the best moving picture you have ever seen, and the wonderful thing about it is that every word is true. It really happened, and if you are lucky you can see the place where it happened. Some of you live near enough to walk, and the rest of you will surely have a chance to visit these places before you are very old.

La Tour and his friend Biencourt lived at Port Royal until 1613, when Port Royal was captured by Samuel Argall and the French were driven out. The two friends roamed through the woods of what is now Nova Scotia and New Brunswick, living like Indians. Often they were hungry and cold, but they learned a great deal about the country around the St. John River, how rich it was, and what fine furs could be obtained there. La Tour decided then that some time he would like to have a trading-post at the mouth of the river.

At this time the country was claimed by England. But in 1627, away across the ocean war broke out between England and France, and then nobody knew who would own Acadia. La Tour had friends on both sides, so he was allowed to stay in the settlement. In 1625 he had married Frances Marie Jacquelins, and they lived for a while at Fort Louis, near Cape Sable in Nova Scotia. Peace finally came to England and France, and by the Treaty of St. Germain, 1632, Acadia



The La Tours on their way to Saint John

was given to France, and Isaac de Razilly came out to rule for the French king.

De Razilly brought some settlers, and also his cousin, Charles de Menou, Seigneur d'Aulnay Charnisay, whom from now on we shall call Charnisay. They settled at Port Royal. In three years Razilly died, and was succeeded by Charnisay. Charnisay and his wife lived in a log mansion at Port Royal, and he ruled the country like a feudal lord. The only person who would not obey him was La Tour, and from that time on there was always trouble between them. In 1635 the Company of New France gave La Tour a grant of land on the St. John River, and he left Fort Louis.

Try to imagine the La Tours on their ship, as they neared Saint John harbour. It was a small ship—there were no big ones then. They would all be on deck, watching for the first glimpse of their new home. Charles La Tour must have been very happy. This was the rich country he had roamed with Biencourt, and he knew the Indians and was sure of good trading with them. His home would be at the mouth of one of the greatest rivers known in the New World. He had the Bay of Fundy between him and his enemy, Charnisay. Surely

the peninsula (Nova Scotia) would be big enough for Charnisay. Lady La Tour must have been planning her new home, hoping there would be a safe place near the fort for the children to play. We are not sure how many children there were, but we know that the eldest was a little girl, Jeanne, nine years old. Can any of you imagine sailing with your family in a little ship to a new home in a strange wild country, where you would be the only white people, with just some servants, a few soldiers, and the sailors for company?

La Tour and his party passed Partridge Island, all covered with woods then, and sailed up the harbour until they came to a point of land on the right-hand side, with a high rocky hill away behind it. On that point they built their fort. We might think they would have been safer on top of the hill, now called Fort Howe, but they had no roads, and no big trucks or machinery, and perhaps they thought it would be too much work to carry everything from the ships up that steep, rocky trail through the woods. They knew, too, that the Indians would bring their furs and game down the river in canoes, and so it seemed better to have the fort at the water's edge.

The fort was built, as all forts were then, in a square, with four bastions, one at each corner, and a palisade all round. If you stick up tooth-picks in a sand-pile, as close together as you can get them, to make a little fence, you have a palisade. These early settlers used big stakes or tree-trunks, much taller than a man, firmly planted in the ground. Inside the palisade they built log houses, one for the commander, one for the soldiers, a store-house, ammunition house, and so on. The only way in or out was by one big gate in the palisade, and when there was danger guards were posted at the gate and at each bastion.

Any of you who live in Saint John can go down Portland Street to the railway tracks, and right in front of you see the mound where Charles La Tour built his fort. You can stand on the very spot, and look down the harbour, just as nine-

Courtesy Webster Collection, N.B. Museum

Lady La Tour

year-old Jeanne La Tour did when her new home was built over three hundred years ago. But from the gate of Fort La Tour *she* could see only woods, marsh, and water. There was not another human habitation, unless Indians were still living on Navy Island where Champlain had found them thirty years before.

For a few years things went well. The occupants of the fort knew that Charnisay was sending complaints about La Tour to France, but he did not attack the fort, and La Tour built up a fine trade with the Indians. Life was care-free and happy around the fort. There was always plenty of good food. The men found the woods full of deer, moose, and caribou. They found wild birds in the near-by marshes. The river was full of fish. They set nets in the harbour and caught gaspereau, shad, salmon, and bass. They had no worries, and did not care much what happened in the outside world, it seemed so far away from them.

It must have been lonely sometimes for Lady La Tour, with no other woman near except her servants, and her husband often away on trading trips far into the woods or along the coast, but the children very likely had good times. Perhaps the boys were allowed to go on little hunting trips into the forests with some of the soldiers; perhaps they learned to paddle canoes in the harbour with friendly Indians. As they grew older they were probably sent to relatives in France, so that they could go to school.

Once every year there was rejoicing in the fort. The look-out would set up a great shout, and everyone would rush

to the shore. The supply ship had arrived from France! This was the event of the year, and for the few days the ship stayed excitement reigned. Stores of fresh trading goods were unloaded—bright beads, and cloth, and shiny knives and axes—to pay for rich furs that were brought in from the forests. There were all the little luxuries that could not be found in the new country, clothing for the men, and soft silks and ribbons for the lady. Best of all, there was the news from home. There were messages from friends, gossip from court, new discoveries, all the events of a year, to be eagerly discussed in a few days.

In 1641 the first real trouble came to Fort La Tour. Charnisay had been to France again. He sent word that he had orders from the king that La Tour must go to France to answer the complaints that he had made against him. La Tour said that there was no truth in the complaints, and he refused to go. Charnisay did not dare to attack at that time, but soon they heard that he had gone to France to obtain help. That would take a long time, long enough to let the La Tours begin to feel safe. But one day, far out in the bay, they saw ships, and they learned that their enemy had returned with five ships and five hundred soldiers—many times more than were in the fort. This time Charnisay had orders from France to arrest La Tour and seize all his property.

Then the La Tours got the glad news that another ship was waiting farther down the bay. This was the *Clement*, sent by their friends in France, with supplies and one hundred and fifty soldiers. It could not come into the harbour, because Charnisay's ships blocked the entrance. You might think that the chances still did not look very good for the La Tours; but Charles and his lady now took their first step in that long, brave defence of their home. They managed to get out of the fort, across the harbour, and through the woods to the *Clement*, without being seen by the enemy. They sailed to Boston, to get help from the English there. Imagine their men and their children watching them go, not knowing how

long it would take, or what minute Charnisay might attack! But they all knew that it was the only chance to save their home, and they took it.

In Boston they managed to hire four ships, with guns, and nearly one hundred and fifty men. One day the watchers in the fort had the great joy of seeing Charnisay's ships hoist sail and start hurriedly out to sea, followed soon by the La Tour ships, whose appearance down the bay had caused this sudden flight. La Tour followed Charnisay all the way to Port Royal, where he defeated him, killing some of his men. Then he returned to Saint John. This was in 1643.

It is interesting to note that before these ships returned to Boston one of them went up to Grand Lake and loaded with coal.

After that there was uneasiness among the people in Fort La Tour. They knew that sooner or later Charnisay would come back, and they needed more men and guns. Lady La Tour decided to go to France for help, so she sailed away, and for more than a year they did not hear from her. There were no newspapers, no radio, nor any means of knowing what had happened. They began to think they would never see her again.

At last there was a day of great rejoicing. Three ships loaded with supplies had anchored in the harbour. Lady La Tour had returned. She had an amazing story to tell. In France she had met all kinds of trouble and danger, even threats of death. She escaped to England, chartered a ship to take her home, and loaded it with supplies. But instead of going straight to the St. John River, the captain ordered the crew to sail up the St. Lawrence first to trade with the Indians. When they finally reached the Bay of Fundy they met some of Charnisay's ships, and Lady La Tour had to hide while the captain told them he was on his way to Boston. So Lady La Tour's ship went to Boston, and there she sued the captain for breaking his contract. She was awarded £2,000, and

with that she hired the three ships she brought back. The children who listened to that story must have been very proud to have such a mother, one who could not be frightened by threats, or cheated by a greedy man who went trading instead of keeping his contract to take her home.

There were no more good times for the people in that fort. Every day they watched for Charnisay's ships, and nobody went very far to hunt or fish. They knew that Charnisay would be back, and that the next time he would bring a very strong force. La Tour was worried about the strength of the fort. At last he decided to go to Boston again, to see if he could get more men. He had to leave Lady La Tour in charge, with only about fifty men in the fort. That was the last time he ever saw her.

Think of Lady Frances Marie La Tour now, alone in charge of the fort, at a time of very great danger. She had to command her fifty soldiers, and see that they were prepared for attack at any time. She had to look after the trade with the Indians, and keep careful account of all trading in her books. She had to see that there was always enough food on hand, in case the fort should be besieged for a long time. It was a great task, and her men must have helped her in every way they could. According to one writer, some of them found out, and told her, that two monks in the fort were really Charnisay's spies, and were plotting against her. She could have imprisoned them; she could have executed them as spies; but she turned them out of the fort and let them go. They reached Charnisay, and told him that La Tour was away, and that he should attack at once.

Charnisay sailed into the harbour, but in the fort the cannon were ready, and as soon as his ships were in range they opened fire. Twenty of his men were killed, and thirteen wounded, and Charnisay had to withdraw beyond reach of the guns. He anchored outside the harbour, and started to plan his next move. This was in February, 1645.

The battle of Fort La Tour

There was no rejoicing in the fort. The little garrison knew that Charnisay was not beaten, and we can imagine the men cleaning their guns, checking over the supplies, and putting sentries on all the bastions, wondering when and from which direction the next attack would come, and hoping that La Tour would be back first with more men.

The attack came at last, from the land. Charnisay had landed his men and led them up behind the fort, and the battle started on April 13th. For three days and nights it went on. Led by their gallant lady, the defenders kept Charnisay off, until he began to think that he would have to give up again.

Then, by using treachery, Charnisay gained what he could not win by force. He managed to bribe a Swiss sentry, so he would not give the alarm while they approached the fort. It was the fourth day, Easter Sunday. Lady La Tour had hoped that there would not be an attack on that day, and made most of her poor tired men take some rest. They had prayers in the

chapel, and perhaps she was working at her books, or looking after the wounded, when suddenly there was a great noise. Charnisay's men were climbing the walls. Even then Lady La Tour's soldiers gathered around and held the enemy off in a desperate battle, but they were tired, and wounded, and she could not bear to see them suffer any more for her and her home, so, when Charnisay offered to come to terms, she agreed. She promised to give up the fort on condition that all her men were allowed to go free. Charnisay accepted these terms, and Lady La Tour watched his soldiers march in at the gate she had fought so bravely to defend from them. It was a very bitter experience for her, but the worst was yet to come. When he was once in the fort, Charnisay broke his promise. He ordered all those faithful men of hers to be put in irons, and then he had them hanged, one by one. Only one was spared, because he agreed to hang all the others! Do you think that man would ever enjoy the life he had bought in such a terrible way?

Charnisay did not dare to hang Lady La Tour, but he put a rope around her neck, and made her watch the hanging of her men. In this way he showed her that she, too, should have been hanged, but he was sparing her.

The strain of the long battle, and the death of the men she had given up the fort to save, was too much for Lady La Tour. Three weeks later she died of a broken heart. She was buried near the home she had lost.

If he did not already know, Charnisay soon discovered what a rich trade La Tour had been doing on the St. John River. It is said that the booty taken from Fort La Tour amounted to ten thousand pounds, a great deal of money in those days.

La Tour was still in Boston when he heard the sad news: his wife and all his men were dead, his fort and everything he owned had been seized, and he had nothing, not even a home. But he had many good friends in Boston, and he stayed with them for a while.

Charnisay destroyed the fort, and built another one on the opposite or west side of the harbour, on an elevation above Navy Island. This fort was called Fort Charnisay. But Charnisay spent most of his time at his capital, Port Royal. Five years later he was drowned in the river there, and nobody seems to have been very sorry.

The next year, 1651, La Tour was made governor of Acadia and came back to the mouth of the St. John. Charnisay's widow was still at Port Royal, and trouble arose between her and La Tour about certain property rights. It was settled very peaceably, for La Tour married her, and the marriage contract stated that it was "to bring peace to the country and concord between the families," which it apparently did.

La Tour and his new wife settled at Saint John in Charnisay's fort, which now became known as Fort La Tour. They lived there quietly until La Tour died in 1666 at the age of sixty-seven. He was probably buried near the fort. He left several children, and some of his descendants are to be found in New Brunswick to-day, bearing such names as d'Entremonts, Girouard, Poirier, and Landry.

Chapter XIV

CHANGES

DURING ALL THIS time missionaries and traders from France were settling in other parts of New Brunswick. The French were devout Roman Catholics and felt it their duty to try to christianize the Indians. Besides the work of Fathers Biard and Massé on the St. John River, there were missions at Nepisiguit and Miscou, and on the Restigouche River.

The Company of New France—the same company that gave La Tour his grant of land on the St. John River—gave to a man called Nicholas Denys a grant of all the shore of the Gulf of St. Lawrence, commonly called the North Shore. He established a trading-post at Miscou, and one at Nepisiguit (now Bathurst). Denys was an interesting figure in the history of New Brunswick. In 1668 he settled at Nepisiguit, and during the next three years he wrote a book about Acadia. In 1671 he went back to France for a few years, and his book was published in Paris in 1672. It contains a very interesting chapter in which he describes a visit to Saint John harbour after Charnisay had destroyed La Tour's fort and built his own fort. It gives a vivid account of Lady La Tour's defence of the fort. Denys returned to Nepisiguit in 1685 and lived there until his death in 1688, at the age of ninety. In Bathurst to-day is an enormous willow tree which tradition says was planted by Denys's son to mark the site of his father's grave.

In the meantime, in 1654, Acadia again fell into the hands of the English. In 1659, Colonel Thomas Temple built a fort on a small mound less than two hundred yards from the mouth of the Jemseg River, and called it Fort Jemseg. It commanded a view both up and down the St. John River, and was a pali-

saded enclosure, having stakes eighteen feet high, and five iron guns mounted on wooden platforms. This was the first post established by the English on the St. John River.

In 1667, Acadia was restored to France, and the next year a census was taken. The records show that there were only about four hundred white people at that time in the whole of Acadia, and very few of these were to be found north of the Bay of Fundy. Both the Company of New France, and the men to whom they gave grants of land, were much more interested in the fur trade than in settlements.

Five years later, in 1672, a great and important change was made. The control of Acadia was transferred from France to Quebec. In Quebec was a representative of the French king, Count Frontenac, who was the governor of New France. So from this time on, the affairs of Acadia were in the hands, not of the French king, but of the king's representative, the governor of New France.

Chapter XV

THE SEIGNIORIES

COUNT FRONTENAC, THE governor of New France, realized how important it was to settle the country, and so he established what is known as the Seigniorial System. That is, a grant of land called a seigniory was given to a person of importance in both birth and education. He became known as the seignior, and received his seigniory from the crown—that is, the king—on condition that he tendered "faith and homage" to the governor-general, the king's representative, at the Castle of St. Louis in Quebec.

Tendering "faith and homage" was quite an elaborate ceremony. The seignior removed his arms and his spurs, and with bared head, on bended knee, repeated before the governor his oath of faith and homage, promising to reserve the oak trees on his property for the Royal Navy, to hand over to the government any part of his seigniory that might be required for fortifications or for highways, to clear a certain portion within a stated time, to reside on his land or place a certain number of tenants on it, and to hand over to the government any mines or minerals found thereon.

Between the years 1672 and 1700, about thirty-four important seigniories were granted in New Brunswick. These covered most of the best lands that were easily accessible, and were in the valley of the St. John River, in the St. Croix district, and on the North Shore.

On the St. Croix two seigniories were granted, one to St. Aubin and the other to Chartier. They did not become important settlements.

Sixteen seigniories were granted on the St. John River. There was the seigniory of Madoueska, granted to Antoine

and Marguerite Aubert of Quebec. The boundary between New Brunswick and the province of Quebec to-day follows the southern boundary of this old seigniory where it crosses the Madawaska River.

René d'Amours had a seigniory from Grand Falls to the Indian village of Medoctec. Mathieu d'Amours, the Sieur de Freneuse, was given land on the east bank opposite the mouth of the Oromocto, about where Upper Maugerville is now. The largest seigniory on the river was Grimross, where Gagetown now stands; there were about fifty houses and barns there.

Bernard d'Amours occupied both sides of the Kennebecasis. The Sieur de Martignon was given a seigniory on the west side of the river St. John, extending from the mouth to the Nerepis. Martignon occupied Fort La Tour, and changed its name to Fort Martignon. His wife was Jeanne de La Tour—the same Jeanne who as a little girl nine years old sailed into Saint John harbour with her father and mother in 1635.

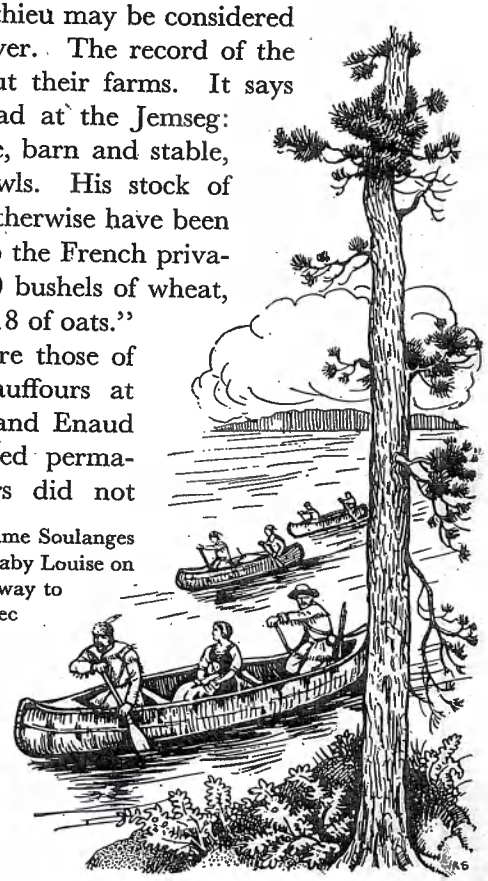
A seigniory on the east side of the river, extending from the mouth some distance up the river, was granted to Sieur de Soulanges. He was given as his place of residence Fort Jemseg, which had been built by the English. He had been there only two years when Dutch ships sailed up the St. John River, pillaged Fort Jemseg, forced Soulanges to surrender, and took him prisoner to Boston, demanding one thousand beaver skins as ransom. Acadia was proclaimed a Dutch possession, and was called New Holland; but the Dutch held it for only a short time. A French officer escaped from Fort Jemseg, found his way to Quebec, and told Frontenac what had happened. Frontenac sent a party in canoes to investigate the affair and to find Soulanges's wife and baby daughter and take them to Quebec. The canoes went down the St. Lawrence, portaged to a branch of the St. John River, down that to the St. John, and on to Jemseg. They found that the story was true, and took Madame Soulanges and the baby Louise back

with them to Quebec. Frontenac himself paid the ransom, but it was nearly a year before Soulanges was liberated. He returned to Jemseg, and soon his wife and little daughter joined him there.

The little Louise had a very eventful history. When she was old enough, she was sent to the convent at Quebec to be educated. Later she married the Marquis de Vaudreuil, who was governor-general of New France for twenty-two years. Records speak of her as a very beautiful and clever woman. It was her son who was governor at Quebec when it was captured by Wolfe in 1759.

Later, Louis d'Amours, a brother of the three d'Amours seigniors already mentioned, succeeded Soulanges at Fort Jemseg. Louis and his brother Mathieu may be considered the first farmers on the St. John River. The record of the 1695 census gives some details about their farms. It says that Louis, Sieur de Chauffours, had at the Jemseg: "65 acres under cultivation, a house, barn and stable, 22 horned cattle, 50 hogs, 150 fowls. His stock of animals was smaller than it would otherwise have been because he had furnished supplies to the French privateers. His crop in 1694 included 80 bushels of wheat, 100 of peas, 30 of Indian corn, and 18 of oats."

The North Shore seigniories were those of La Vallière at Chignecto, de Chauffours at Richibucto, Fronsac at Miramichi, and Enaud at Nepisiguit. None of these proved permanent. In most cases the seigniors did not even attempt to introduce settlers. The one exception was the La Vallière seigniory at Chignecto, which became a prosperous and populous community. You remember that when Razilly came out to rule Acadia



Madame Soulanges and baby Louise on their way to Quebec

for the French king he brought with him some settlers. These settlers were industrious farmers, and many of them came over from Port Royal and settled in La Vallière's seigniory. They established Beaubassin and Chignecto. A little later settlements were made at Shepody, Petitcodiac, La Coupe (Jolicure), Le Lac, Westcock, and Tantramar (Four Corners).

The name Tantramar was originally spelled Tintamarre and means a racket, a hubbub. Some say the name was given because of the noise of the great flocks of geese and ducks found there. Tantramar was a populous settlement with a missionary and a little chapel. A trail across the marshes connected it with La Coupe, Le Lac, and Beaubassin. Unfortunately we know very little of the story of these early settlements, because the accounts written by the missionaries have disappeared. It is believed that these records were destroyed in the years of early British rule.

In those days the tides of the Bay of Fundy filled the rivers of this Chignecto region with great force. At the mouth of the Aulac the tide would average forty feet, and at the junction of the La Coupe it would be over twenty feet. At low tide the rivers would be deep canyons with banks of red mud, and a tiny little stream of water at the bottom. Near the southern end of the La Coupe River you may see to-day a massive quadrangular structure right across the river. It consists of grass-covered dykes. There is nothing like it anywhere else in Canada. Dr. Webster says he is convinced that the story told by some of the oldest families in the district is correct—that it was a dry-dock built in the 1690's by the French. It could have been used to build and repair vessels, and would be a wonderful place of refuge for French vessels, for even if their enemies knew about it they would not dare to attack it, because it would be very dangerous to do so by sea, and impossible by land since at high tide the marshes were often covered by water.

Later the French reclaimed much of the marsh land by building dykes called aboiteaux. They did it in this way: Where the sea entered the marsh at high tide they planted five or six large trees. Between these they laid other trees lengthwise one on top of another, and filled in the crevices with mud beaten down hard, so that the tide could not pour through. In the middle they made a flood-gate, which could be opened to allow the water from the marsh to flow out at low tide, and closed to keep the water from entering at high tide.

Thus we see that the most permanent and progressive settlements at this time were those along the St. John River and La Vallière's seigniory at Chignecto.

Chapter XVI

VILLEBON

IN THE YEAR 1690 the French king appointed Chevalier Robineau de Villebon commander or governor of Acadia. Villebon had many faults, but nevertheless he is one of the most picturesque characters in the history of Acadia. A French historian who saw him at Saint John describes him as "a great man of fine appearance, and full of energy." He was greatly admired by the Indians, who considered him every inch a chief.

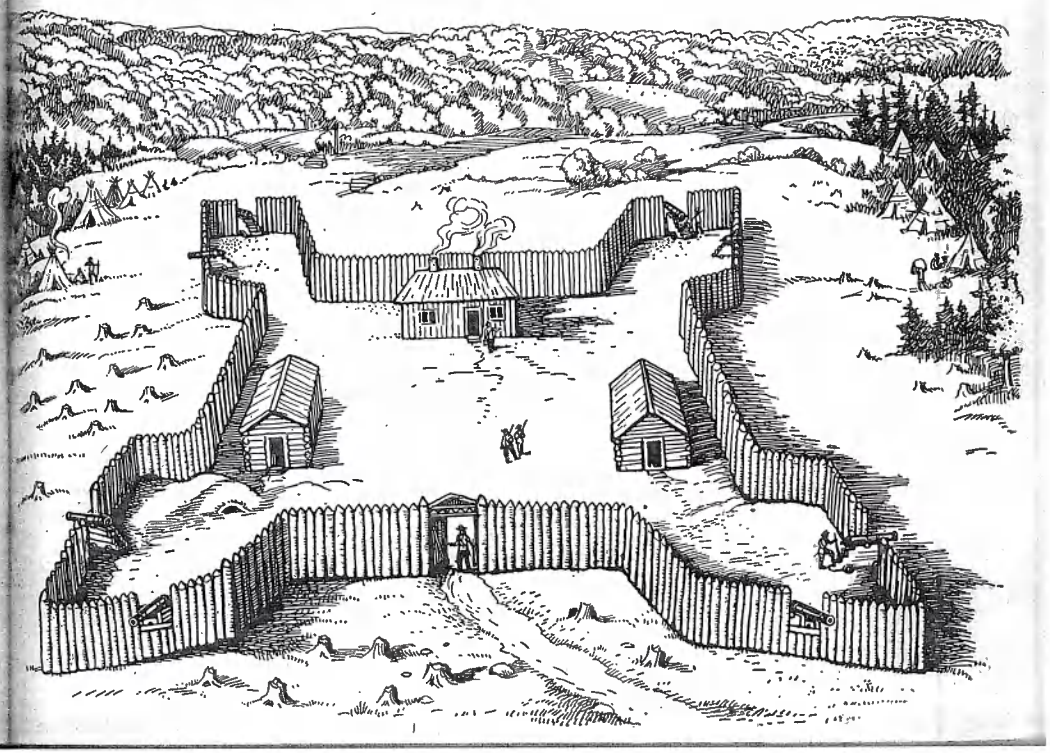
For the first two years of his rule Villebon used Fort Jemseg as his capital, but in 1692 he abandoned this fort, and moved up the river to the mouth of the Nashwaak. The Nashwaak is a river seventy-five miles long, emptying into the St. John River just opposite Fredericton. It was in the upper angle formed by the river joining the St. John that Villebon built his fort. He called it Fort St. Joseph, but in the old French documents of the time it is called Fort Nachouac.

There is a sketch of this fort in the archives in Paris, where historical documents are kept. The illustration on the opposite page was copied from a photograph of this sketch. It shows it to have been about one hundred and twenty feet square, surrounded by a palisade. It had four bastions or corners, with two cannon mounted on each. At the front was a gate composed of two or three thicknesses of plank. In the lower left corner of the fort was a bake-oven. These bake-ovens were outdoor ovens for baking bread—you can see them still in certain parts of the province of Quebec. At the rear was the lodging of the commander or governor, with a small room at one end fitted up as a chapel. On the right of this building was the guard-house, and on the left were the soldiers' barracks.

The garrison was small, consisting of forty soldiers, an armourer, a gunner, and a surgeon. Besides these, there was the chaplain, a gentle retiring monk; and one woman, the wife of the armourer.

At this time the governor of New France, Count Frontenac, wanted to secure the land to the south—the New England colonies—for the French, and so he encouraged the Indians to make raids on these English settlements. A number of these raids were made in the winter of 1692. When spring came, a delegation of one hundred Indians visited Villebon at Fort Nashwaak.

Villebon welcomed them with imposing ceremonies, distributed presents from the king, and gave them a banquet at which speeches were made by the Indian chiefs and the French captains. It was decided to organize a great war party to attack the New Englanders. Messengers were sent out to summon all the Indian tribes of Acadia. From Medoctec came



the Maliseets of the St. John River, and from the Miramichi came the Micmacs. The country around Fort Nashwaak was dotted with Indian encampments, and the warriors in war paint and feathers made a picturesque scene. Each band as it arrived was welcomed by Villebon. Then they went their way by means of the Eel and St. Croix Rivers to the general meeting-place on the Penobscot River in Maine. Here before long there were assembled four hundred Indians and a few Frenchmen. They made raids on the New England colonies and struck terror into the hearts of the people.

Year after year these raids took place. In the year 1696 a force of French and Indians captured a fort on the coast of Maine, and the same year two French warships attacked three English vessels just outside Saint John harbour, captured one, and put the others to flight.

Because of these attacks, and the terror they caused, the people of Boston made up their minds to drive the French from the St. John River. So, in the late summer of 1696 a force of nearly five hundred men, under the command of Colonel Benjamin Church, was sent to destroy Fort Nashwaak. But Colonel Church made a great mistake. When he entered the Bay of Fundy, instead of going directly up the river and taking the fort by surprise, he sailed up to the head of the bay and used his forces to burn the houses and destroy the crops of the French settlers in the Chignecto district. Then he returned to the mouth of the bay, where he was joined by Colonel Hathorne with reinforcements. Hathorne took command, and they proceeded up the St. John River. In the meantime, however, Villebon had been warned of the expected attack, and had strengthened his fort and called the Indians and the French settlers to his assistance.

On the night of October 17th, knowing that the English were approaching, Villebon caused the call to arms to be sounded, and when the garrison were drawn up he addressed them in stirring words, bidding them to maintain the reputation of French soldiers, and promising them that if any man should be maimed in the approaching conflict the French king would provide for him for the rest of his life. The soldiers shouted with enthusiasm, and the cry, "Vive le roi!" echoed through the forest and over the waters of the river.

The garrison passed the night under arms, and the next morning between eight and nine o'clock the English appeared around the point. As soon as they came within half a cannon-shot, the guns of the fort opened on them, and they were forced to retire below the point. There they landed, and taking up a position on the south bank of the Nashwaak, they threw up an earthwork, placed two field guns on it, and opened fire on the fort. But the guns of the fort were better mounted and had the advantage in position.

When darkness fell, the English had made very little progress. The night was very cold. They built fires, but these made them a target for the French guns, so they put them out and suffered the cold. Next morning they made another attempt to attack the fort; but they soon realized that the only possible way they could capture it would be by a long siege, which they were afraid to undertake, lest their ships be frozen in.

The following night the French noted with amazement that the English had lit a great many fires, and made no attempt to smother them as they had done the night before. Their amazement was still greater the next morning when they discovered that the English camp was deserted. They sent a scout down river to investigate; he came back and reported that the English ships were going with all speed down river.

About this time Villebon began to rebuild Charnisay's fort at Saint John. Planks for the gun platforms of this fort were made

at Fort Nashwaak, where, according to the census of 1695, a mill was in operation even at this early date. "Nachouac, of which the Sieur de Chofour is seignior," says the census, "is where the fort commanded by Villebon is established. The Sieur de Chofour has here a house, thirty acres of land under cultivation, and a mill." This mill, no doubt a very primitive one, sawed lumber, and was the pioneer of the lumbering industry in New Brunswick.

In 1698, Villebon abandoned Fort Nashwaak and moved to the fort at the mouth of the St. John. In the archives at Paris is a plan of this fort also. It shows that it was situated on the west side of the harbour opposite Navy Island, at what was known for years as the Old Fort. The plan was the same as that of Fort Nashwaak, but much larger.

One of the interesting records of the time tells of the ship *Avenant*, which brought to the fort provisions and ammunition from France, and took thirty-three days to cross the Atlantic. When the *Avenant* returned to France, it took back a number of fine ship-masts which had been cut on the River St. John. This is the beginning of the export of lumber from New Brunswick.

Chapter XVII

THE THRILLING STORY OF JOHN GYLES

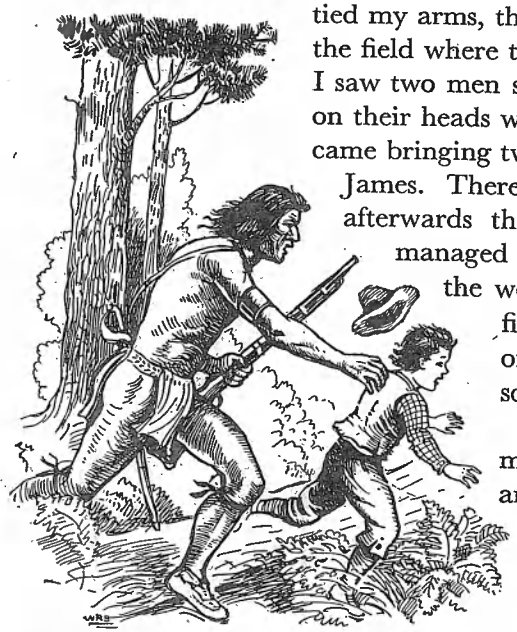
In one of the raids that the Indians made on the New England settlements they took prisoner a little boy—a little English boy just ten years old. The story of the nine years which John Gyles spent as a prisoner in New Brunswick, first with the Indians and later with a French family, is one of the most thrilling tales in our New Brunswick story. When he was an old man, some of his friends to whom he had often told the story persuaded him to write it down. So we have to-day a few copies of a thin little book in which John Gyles tells his own story. Much of the book is taken up with his description of the life of the Indians. The story of his capture and his years in New Brunswick, he tells somewhat like this:

My father, Thomas Gyles, came out from England to this new land and settled on the Kennebeck River (Maine), at a place called Merrymeeting Bay, where he lived for some years. Then my grandparents died, and Father took his family and went home to England to settle his affairs. When everything was satisfactorily settled, we came back to New England, but since the Indians were attacking the settlements in Maine, Father began a settlement on Long Island. But the air there did not agree with him, so, as the Indians had become more peaceable, we went north to Merrymeeting Bay. When we got there, we found that the place was deserted, and that settlements were being made at Pammaquid in the Province of New York,* so we settled there, and later Father became chief justice.

*This "Province of New York" was part of Maine, named after the Duke of York who had been granted land there.

It was the second day of August, in the year 1689. My honoured father with some labourers, my two elder brothers, and I went early in the morning to gather in the harvest from one of his farms. At this time I was ten, James was fourteen, and my oldest brother, Thomas, sixteen. We worked hard until noon. After dinner our people went back to work, some to the hay field, some to the corn field. My father, James, and I tarried near the farmhouse in which we had dined, until about one of the clock, at which time we heard the report of several guns from the fort. Father said he hoped it was a signal of good news; but to our great surprise, at that moment about thirty or forty Indians appeared behind a rising ground near our barn and discharged a volley of shot at us.

The yelling of the Indians, the whistling of their shot, and the voice of my father, who cried out, "What now! What now!" so terrified us that my brother and I ran, he one way, I another, trying to escape. Looking back over my shoulder I saw a huge Indian pursuing me with a gun in his hand.



I fell, and the Indian seized me by the left hand. He tied my arms, then lifted me up and went towards the field where the men were working at the hay. I saw two men shot down and two more knocked on their heads with hatchets. Then some Indians came bringing two captives, a man and my brother James. There was no sign of Thomas. I learned afterwards that in some wonderful manner he managed to escape by land to a point on the west side of the river where several fishing vessels lay. He got on board one of them and sailed that night, so he was safe.

But where was my father? We marched about a quarter of a mile and then halted. Here they brought

Father to us. He looked very pale and bloody. He asked to be allowed to pray with his children. This was granted to him. He recommended us to the protection and blessing of God, gave us the best advice, and then said good-bye to us, hoping that we should meet in a better world. Shortly after, he died. I learned afterwards that he had five or six shot-holes through his jacket.

The Indians led us along the east side of the river towards the fort. When we came within a mile and a half of the town and could see the fort, we saw fire and smoke on all sides. We moved a little nearer into a thick swamp. There I saw many captives, and among them were my mother and my two little sisters. Mother asked me about my father. When I told her that he had been killed, she burst into tears. There was one more member of our family, my youngest brother. He was playing near the fort when the Indians came, and he ran inside. When Captain Weems finally surrendered the fort, it was on condition that all the occupants should be allowed to escape in a fishing sloop which was lying in the river, so my little brother escaped with them to safety.

The next day the Indians set out in canoes for Penobscot, taking with them all of us, their captives. I was not in the same canoe with my mother, though once the canoe in which she was came alongside ours. She asked me how I was making out, but I was so terrified and full of grief that I could hardly speak.

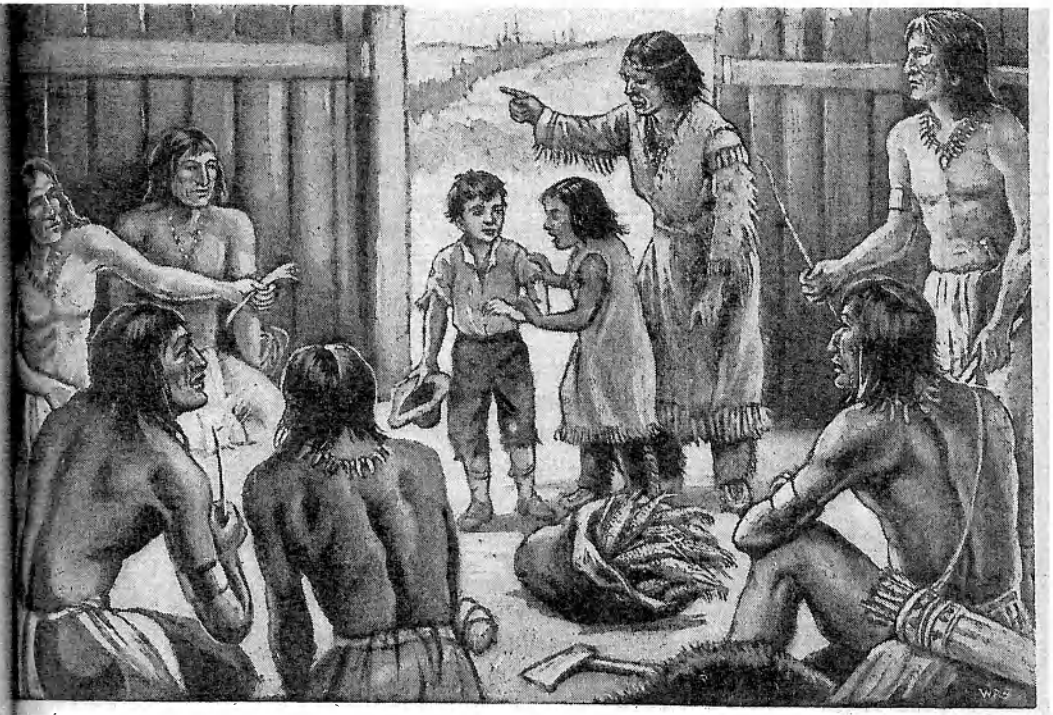
A few days later we reached Penobscot Fort. Here I saw my mother, my sisters, and my brother James again. We were there about eight days. Then my Indian master carried me up the Penobscot River to a village called Madawamkee, which is at the mouth of the eastern branch of the Penobscot. The next day we went up that eastern branch many miles; we carried our canoe over land to a large pond, then went from one pond to another, until in a few days we went down a river called Medocktack (Meductic) which empties into the St.

John River. We did not go down to the mouth of this river. Instead we passed over a long carrying place to Medocktack Fort. This was an Indian fort. The Indians sat in a circle and looked on me with fierce countenances. They champed cornstalks, which they threw into my hat as I held it in my hand. I smiled on them, though my heart ached. I looked at one after another, but could not see that anyone pitied me.

A captive among the Indians is treated very cruelly unless his master or some of his master's relatives lay down a ransom, such as a bag of corn or a blanket, which redeems him from their cruelty. As I stood there, a squaw and a little girl came, and the squaw laid down a bag of corn in the circle. The little girl took me by the hand, making signs for me to go out of the circle with them. Not knowing their custom I thought they were going to kill me and refused to go. Then a grave Indian came and gave me a short pipe, and said in English, "Smoke it." Then he took me by the hand and led me out. I thought my end had come, but he took me to a French hut about a mile from the Indian fort. The Frenchman was not at home, but his wife, who was a squaw, talked for a long time with my Indian friend. I could not understand a word they said. We stayed about two hours, and then went back to the Indian fort, where they gave me something to eat.

A few weeks later we left the fort and went up the St. John River to Medockscenecasis (Meduxnakeg) where there was one wigwam. When we arrived, an old squaw saluted me with a yell, taking me by the hair and one hand, but I was so rude as to break away from her. The Indians laughed. We stayed here for some time, living on fish, wild grapes, and roots.

When winter came, we went up the river till the ice came down, running thick in the river. Then we laid up our canoes till spring, and travelled sometimes on ice and sometimes on land, till we came to a river that was open, where we made a raft and crossed over, bag and baggage. They treated me all right, but I found it very hard carrying burdens, and I was



The squaw laid down a bag of corn in the circle.

hungry most of the time, for we had little food. But they would often encourage me, saying in broken English, "By and by great deal moose." There were eight or ten of us, and we had two guns on which we depended wholly for food. Sometimes we had no food for three or four days, but after one of these fasts we killed a moose, which supplied us with food for a time. Sometimes we killed a bear. The meat was preserved by taking the flesh from the bones and drying it in smoke. In this way it keeps sound for months without salt.

We kept going farther north all the time, but when spring came, we moved back to the head of the St. John River. There we made canoes of moose hides, sewing three or four together and pitching the seams with balsam mixed with charcoal. Then we went down the river to a place called Madawescook. There an old man lived and kept a sort of trading-house. We tarried there several days, then went farther down the river till we came to the greatest falls in these parts, where we carried a little way over the land, and putting off our canoes went

down stream still. As we passed the mouths of any large branches we saw Indians. At last we reached the place where we left our birch canoes in the fall, and putting our baggage into them, went down to the fort.

There we planted corn. After that we went a-fishing, and to dig roots for food. Then we went back to the fort to weed the corn, then went fishing again, and returned to hill our corn. After that we went some distance up the river to take salmon and other fish, which we dried for food.

When the corn was in the milk, we dried it. The Indians gathered it in large kettles and boiled it on the ears till it was pretty hard. Then they shelled it from the cobs with clam-shells and dried it on bark in the sun. When it is thoroughly dry, a kernel is no bigger than a pea, and it will keep years. When it is boiled again, it swells as large as when on the ear, and tastes sweeter than other corn.

When we had gathered our corn and dried it, we put some into Indian barns—that is, into holes in the ground lined and covered with bark, and then with dirt. The rest we carried up the river on our next winter's hunting.

Thus ended my first year of captivity.

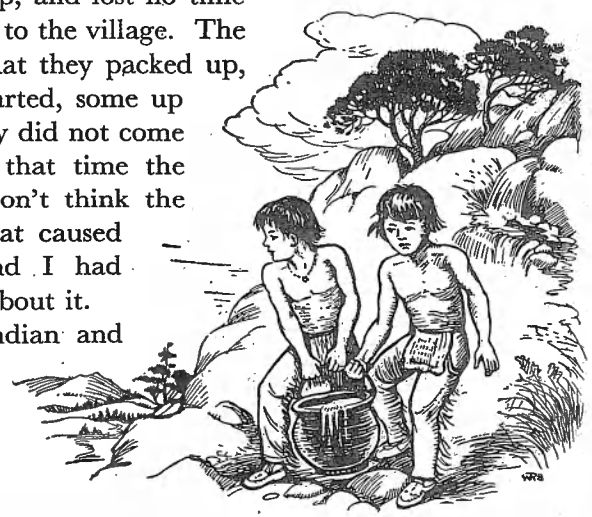
I was prisoner with the Indians for six years. During that time I had several English companions who were prisoners also. One was James Alexander, a Jersey lad taken prisoner at Falmouth in Casco Bay. While he was with us we had a terrible time with Indians from Cape Sable. Some of their friends had been killed by English fishermen, and they had come hundreds of miles to revenge themselves on us, because we were English. They treated us very cruelly, and I thought our last days had come.

My Indian master and his squaw told me to run for my life and hide in the swamp, and not to come out until they both came for me, because then I would know that all danger was over. I ran to the swamp and hid in the thickest place I could find. I heard the Indians hallooing and whooping

all around me. I heard no more until evening; I think I must have fallen asleep. Then I heard someone calling, "Chon! Chon!" but I was afraid to move, until I heard my master and his squaw talking about me and wondering where I was. Then I came out, and they told me that the Indians had gone, because they thought they saw the Mohawks coming. The Mohawks were a very blood-thirsty tribe of Indians of whom all the other Indians were terrified.

One very hot summer there were a great many Indians in the village, and being a very thirsty people they kept James and me fetching water night and day from a cold spring that ran out of a rocky hill about three-quarters of a mile from the fort. To get there we had to cross a corn field, descend to a lower level, and then go up the hill to the spring. We were almost dead with fatigue, until James hit upon a plan.

The next dark night, when James went for the water, he set his kettle down at the top of the first hill, and ran back to the fort puffing and blowing and told his master that he had seen something near the spring that looked like Mohawks. His master went back with him. When they came to the brow of the hill, James pointed to a group of tree-stumps and at the same time touched his kettle with his toe, sending it clattering down the hill. At that James and his master could see a Mohawk in every stump, and lost no time in turning and running back to the village. The Indians were so alarmed that they packed up, bag and baggage, and departed, some up river, and some down. They did not come back for fifteen days. By that time the hot weather was over. I don't think the Indians ever found out what caused their fright; but James and I had many a laugh to ourselves about it.



One winter a young Indian and I were sent out into the

woods to bring in part of a moose which the hunters had killed. We were caught in a thick snowstorm and got separated. When I finally reached the wigwam, I could barely crawl on my hands and knees. My feet and legs were frozen. My feet turned black, and the Indians were sure that I would die. However, they gave me rags to bind up my feet, and advised me to use fir balsam. This I did, burning it in a clam-shell till it was like salve, and applying it to my feet and ankles. In a week I was able to walk about on my heels, with the help of a staff, but it was a year before my feet were entirely well.

In 1695, when I was sixteen, my Indian master died, and the other Indians sold me to a Frenchman, Louis d'Amours, who lived just below Fort Jemseg, twenty-five leagues from the mouth of the River St. John. I begged them, if they must sell me, to sell me to the English, because I thought that if I were sold to the French I should never get back home. But they would not listen to me, and I was sent down to Jemseg.

Madame d'Amours made me a shirt and a French cap and coat. Then I threw away my greasy Indian blanket, and never again did I see the Indian village where I had lived for so long. Madame was very kind to me. She always called me "Little English."

Louis d'Amours did a thriving trade with the Indians. I was a great help to him, because I was thorough in the language of the tribe at Cape Sable and Saint John. It was not long before he gave me the keys of his store, and I was kept busy trading and hunting for him.

In October, 1696, an English expedition from Massachusetts, under Colonel Hathorne and Major Church, came up the river. Monsieur d'Amours was gone to France, and Madame consulted with me. She asked me to nail on the door of the house a paper which begged the English to spare the house and barn and cattle, because she had shown kindness to English captives as she had opportunity, and had bought two captives from the Indians and sent them to Boston, and had one now

who should also go to Boston when a convenient opportunity presented itself. She then said to me that she trusted me. "I could have sent you up river to the fort (Fort Nashwaak)," she said, "and put you under confinement, but I am sure that I can trust you to help us and not run away to the English. If you are faithful, I shall tell Monsieur my husband on his return, and I give my word that you shall have liberty to go to Boston at the first opportunity."

I promised to serve her faithfully, and we set out in a large boat and canoe, and went two or three miles up the eastern branch of the river to a large pond (Grand Lake). We went over this pond. Soon after we heard the great guns at the fort. Then we heard that the English, after attacking the fort for several days and killing one man, had drawn off and gone down the river, for it was so late in the fall that they were afraid of being frozen in for the winter. So we went back to the house and found that the general had read the note on the door and spared the house and barn and cattle.

The next year Monsieur came back from France, and thanked me for my loyalty. He promised that he would endeavour to carry out the promise which Madame had made to me.

In the year 1698 an English sloop came to the mouth of the river, the English and French having made peace, and I reminded Monsieur of his promise. He tried to persuade me to remain with him and said that he would treat me as his own child, but I wanted to go home, so he went down to the mouth of the river with me and saw me safely aboard.

The sloop sailed for Boston on the 13th of June, and we arrived on the 19th at night. In the morning a youth came on board and asked me many questions about my captivity. Then he told me that he was my little brother, who escaped into the fort that terrible day. He also told me that James, after several years captivity, had been barbarously tortured to death by the Indians, but that my mother and two little sisters

were after a few years released. My mother had since died. Thomas had come back, though, and was living in Boston, so we went ashore to see him.

On the 2nd of August, 1689, I was taken, and on the 19th of June, 1698, I arrived at Boston, so that I was absent eight years, ten months, and seventeen days, in all which time, though I underwent extreme difficulties, yet I saw much of God's goodness.

Chapter XVIII

THE END OF THE FRENCH RÉGIME

VILLEBON DIED IN 1700, and was buried near Fort St. John. His successor condemned the situation of the fort, because it was commanded on one side by an island, and on the other by a height, and because the water supply was insufficient. He therefore caused the fort to be demolished and carried away the guns and everything else that was portable to Port Royal. This left the settlers on the St. John River in a defenceless condition.

In 1701 these settlers had a most unhappy experience. There was an extraordinarily high freshet, which carried off houses, cattle, and grain.

In 1702 war broke out again between France and England. The settlers on the St. John, because of their experience in the freshet of 1701, and because of their defenceless condition, abandoned their properties and moved to Quebec and Port Royal. The valley of the river was left as deserted as before the coming of Champlain.

In 1713 the Treaty of Utrecht, which marked the end of the war, gave Acadia to Great Britain. So, by treaty at least, the French Régime ended in the year 1713.

REVIEW QUESTIONS

1. What is meant by the French Régime? Give dates.
2. Why did French rule end in 1713?
3. During the French Régime there were three times when New Brunswick was in the possession of the English. When and how?
4. What other European nation laid claim to Acadia for a short time during this period? Give details.
5. Why did the French establish so few permanent settlements?
6. What effect did the fur trade have on the Indians?
7. Where was the first trading-post established in New Brunswick? Name some others established later.
8. Describe the work of the missionaries.
9. Name and locate the five forts mentioned in this section, and tell something about each.
10. What important change was made in the government of Acadia in 1672? Who was the king's representative at Quebec?
11. Describe the plan he set up for the government of the country.
12. Tell something about Poutrincourt, Biencourt, Biard and Massé, Argall, La Tour, Charnisay, Denys, Temple, Soulanges, Villebon, John Gyles.
13. What new facts do you learn about the Indians from John Gyles?
14. What New Brunswick girl became the "first lady" of Canada?

THINGS TO DO

1. Draw a map of New Brunswick, and mark the places where settlements were made during the French Régime.
2. Make a fort on your sand-table—either Fort La Tour or Fort Nashwaak.
3. Imagine yourself little Jeanne La Tour, or her small brother. Write the story of your life.

THINGS TO FIND OUT

1. Did you ever see such peculiar lights in the sky as Father Biard and Biencourt saw? What do we call them?
2. Imagine yourself Colonel Benjamin Church. Describe your expedition against Fort Nashwaak.
3. In *The Canada Book of Prose and Verse* (Book Five) there is an article "Indian Lodges in Winter," written by a Jesuit missionary. Perhaps you could borrow a copy from a Grade XI pupil and read this article.
4. Are there any families in your community descended from those who held the first seigniories? From the La Tours?

SECTION FOUR

1713 to 1763—ENGLISH or FRENCH?

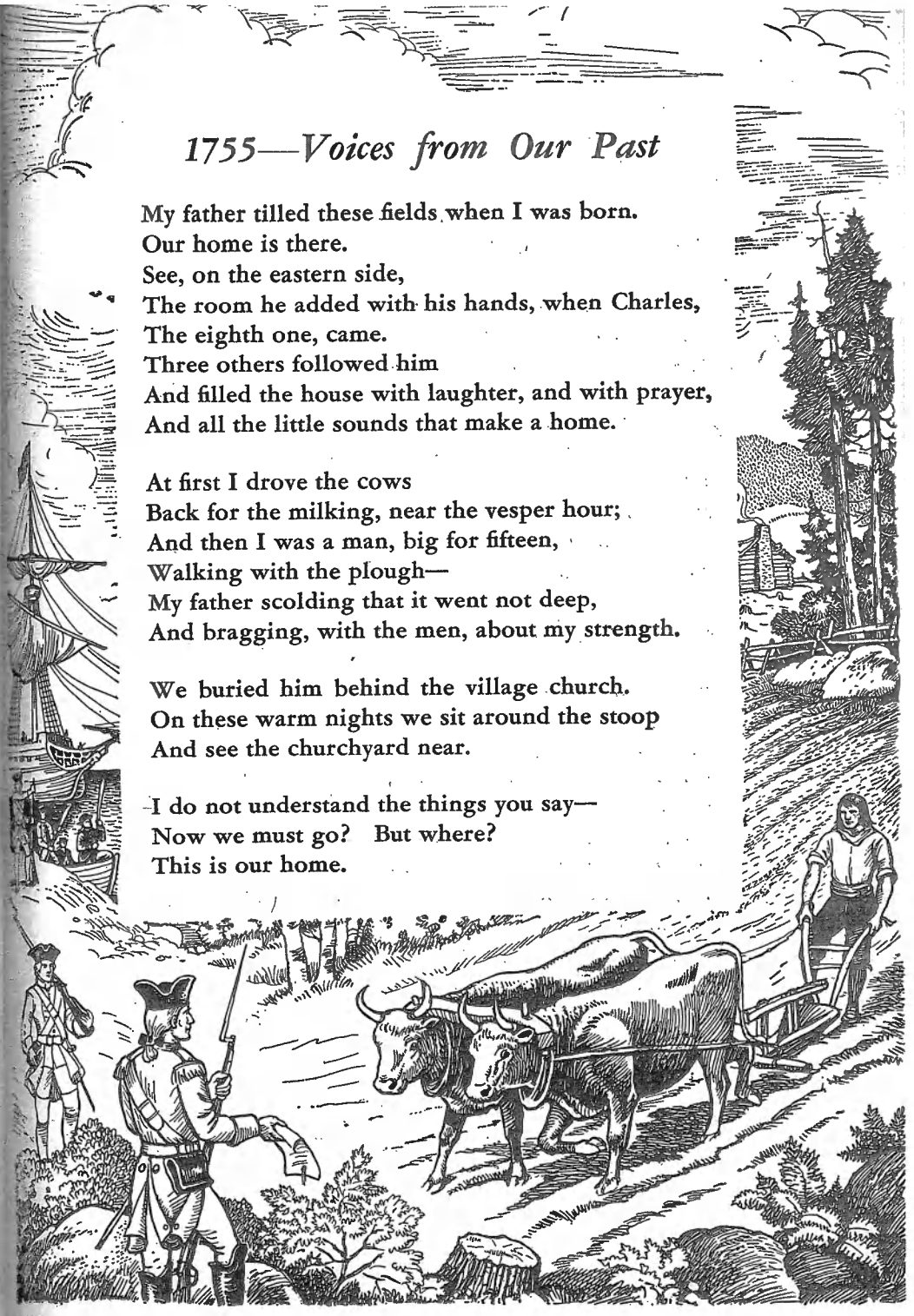
1755—Voices from Our Past

My father tilled these fields when I was born.
Our home is there.
See, on the eastern side,
The room he added with his hands, when Charles,
The eighth one, came.
Three others followed him
And filled the house with laughter, and with prayer,
And all the little sounds that make a home.

At first I drove the cows
Back for the milking, near the vesper hour;
And then I was a man, big for fifteen,
Walking with the plough—
My father scolding that it went not deep,
And bragging, with the men, about my strength.

We buried him behind the village church.
On these warm nights we sit around the stoop
And see the churchyard near.

I do not understand the things you say—
Now we must go? But where?
This is our home.



Your country, France, gave all these lands to England.

But England does not need our little farm.
Here there is room for all.

Then you must sign.
Come, friend, this little paper in my hand—
Take it and read—it will not bite!
It says,
You will be loyal to our sovereign King.
Renouncing all allegiance to your France
Which left you here forgotten.
Sign, my friend. And keep your home,
With our good-will,
Protected by our King.

But no. I cannot sign, and fight the French.

There is no word of war.

But wars have come
When men have said they would not.
If I sign,
I give my oath, and England then can ask
That I should help to drive my friends away.
Here is your paper, sir. But you are wrong.
I do not fear your threats.
My father told
How, many years ago, they came before
With the same story—Sign, or you must leave!
He laughed, and lived to leave his farm to me.

What do you fear from us?
Poor, quiet farmers, living here at peace
With God and man.

We do not fear you, friend, we know you well.
But we must prove protection to our own
Who come from England now to make their homes
Among you here. They know you not,
Except as French.
Your oath is only proof
In writing of your peaceful way of life.

I will not sign. Baptiste is coming now,
Bringing the cows, as I did at his age.
Good-night, sir.
When you come this way again,
Honour our table as a welcome guest—
The table that my father's father built
For the old house—our kitchen now.
Good-night.

He is the last.
Poor, stubborn, fated man!
To-night his table will be ashes—why?

Well, I must go and signal to the ships,
And bring the troops ashore at deeper dusk.
A soldier does his duty—nothing less.
And it is just: we gave them all their choice.

Ah, future generations cannot think
Less of a soldier in a bitter task
Than I do now!.....
But I must go my way.

Chapter XIX

1713 TO 1745

IN 1713 THE TREATY OF UTRECHT, made between the French and the British away across the ocean, gave Acadia to the British, but left Cape Breton and Ile St. Jean (Prince Edward Island) in the possession of the French.

According to the treaty, *Acadia* included "all Nova Scotia or Acadia comprehended within its ancient boundaries," that is, the peninsula of Nova Scotia, what we call New Brunswick, and the peninsula of Gaspé as well.

The French, however, claimed that the word *Acadia* meant only the peninsula which is to-day the province of Nova Scotia, and that what is now New Brunswick still belonged to them.

For some years the British made little attempt to settle in New Brunswick. They left it to the French and concentrated their attention on Nova Scotia. But they expected these Acadian French people to become British subjects. They felt that this was necessary, because there were several thousand of them, and their loyalty to France would make them a great danger to British rule if war should ever break out again between France and England.

The French tried to persuade the Acadians who lived in Nova Scotia near the Missaguash River, which separates New Brunswick from Nova Scotia, to cross the river and settle on what they considered the French side. They did this for two reasons. First, they thought that these Acadians would be happier living among their own people, and would add to the strength of the French in New Brunswick. Second, the Acadians were very industrious farmers, and their removal

from Nova Scotia would weaken the British in that province. Numbers of them came over. Some went to Tantramar, Westcock, and La Coupe, to join the settlers who had been living there in peace and seclusion for seventy years. Some of them settled on the Petitcodiac River, at what are now Fox Creek, Moncton, Hillsborough, and Coverdale.

At this time the Marquis de Vaudreuil was governor of New France. He wished to place French settlers along the St. John River, because it was the main route to Canada (Quebec and Ontario). One wonders, too, if perhaps he was especially interested in the St. John River because his wife was born at Fort Jemseg. He encouraged the French to withdraw from Nova Scotia and promised them lands on the St. John River. They were to apply to Father Loyard, the Jesuit missionary at Medoctec, who was given the power to grant lands to them.

It was about this time, too, that the French minister of King Louis XV wrote to Vaudreuil that the French king, in order to keep the Indians loyal to France, had granted a considerable sum of money to be used in building a church for them on the River St. John. The Indians were delighted, and offered to give a number of beaver skins as their contribution towards the building of the church.

This chapel was built at Medoctec, under the direction of the faithful Father Loyard. It was the first church on the St. John River. It had a small, clear-toned bell, which for fifty years was heard in the depths of the forest, calling the people to prayer.

Father Loyard spent twenty-four of the best years of his life in New Brunswick converting the Indians, and died among them. He was buried under the shadow of the church he had helped to build, on June 24th, 1731.

In June, 1890, someone discovered at Medoctec, buried in fallen leaves, a tablet of black slate, fourteen inches long, seven inches wide, and about one inch thick. On it was a

Latin inscription probably done by Loyard himself. Translated it reads:

> "To God, most Excellent, Most High, in honour of Saint John the Baptist, the Maliseets erected this church, A.D. 1717, while Jean Loyard, a priest of the Society of Jesus, was superintendent of the Mission."

To-day, this tablet may be seen in the New Brunswick Museum.

Father Danilou succeeded Father Loyard at Medoctec, and continued the work of granting lands to French settlers from Nova Scotia. In 1745 he reckoned that there were about one hundred and sixteen settlers on the River St. John. At St. Anne's, now Fredericton,—a settlement which had been founded about 1731—there were eighty-two people. Higher up the river were a number of families, and we find such names as Bellefontaine, Bellefeuille, Valcour, Dupuis. At Freneuse, opposite Oromocto, were two families named Lincour and Henri. On the lower river was Alexander le Borgne de Belleisle, with his six children and three servants.

The story of Alexander le Borgne de Belleisle is very interesting. He was the son of Marie La Tour, who was the daughter of Charles La Tour and his second wife. Marie was born in Saint John in 1654. When she was twenty, she married Alexander le Borgne de Belleisle. Their son, Alexander, married Anastasie, daughter of the Baron de St. Castin of Maine. Anastasie's mother was an Indian princess, daughter of the great Indian chief Madockawando. So when Alexander le Borgne de Belleisle the younger married Anastasie, it gave him great influence among the Maliseet Indians. In 1736 the Belleisles established themselves on the St. John River, near the mouth of what is now called the Belleisle River. A map of 1744 gives the name *Nid d'Aigle* or *Eagle's Nest* to their home.

In 1749, Charles des Champs de Boishébert was sent to the St. John River. He built a fort at the mouth of the Nerepis—

a location which commanded the river up and down. In 1751, Boishébert went to France with despatches, but in 1754 he was sent again to the St. John, to rebuild Villebon's fort at its mouth. We shall hear more of him later.

By 1745 there were also a number of settlements on the Miramichi River and the North Shore. Along the Miramichi there were French settlements at Baie des Vents, at Neguack, at Canadian Point, and at Beaubair's Point. These settlements were all on the lower part of the river, because the French were hunters and fishers rather than farmers, and did not go up the rivers. Beaubair's Point was a town of about two hundred houses, with a chapel and provision store.

There were French settlements also at the entrance of the Richibucto River, and along the shore of the Gulf of St. Lawrence from the Miramichi towards Miscou. On Miscou Island was a large French fishing establishment. Along Bay Chaleur were settlements at the mouth of Jacquet River, and at Bathurst Harbour, but there were no settlements on the Restigouche River, except missions at Cross Point, Mission Point, and Old Mission Point, where French missionaries

had been working among the Micmacs for about one hundred years.

Brook Watson describes the life of the French settlers at this time in these words:

"In the summer the men were continually at work on the farms. In winter they were engaged in cutting wood for fuel and fences, and in hunting. The women spent their time carding, spinning, and weaving wool, flax, and hemp. These articles, with the fur of bear, beaver, fox, otter, provided them with comfortable garments. Few houses were without a cask of French wine. They had no dyes other than black or green. To obtain red, of which they were very fond, they got English red stuffs, cut them up, ravelled and carded them, spun and wove them into strips to adorn the women's dresses.

"The young men were not encouraged to marry unless the young girl could weave a piece of cloth and the young man could make a pair of wheels. Every time there was a wedding the whole village contributed to set up the newly married couple. Their principal amusements were rustic songs and dancing."

Thus we see that even though in 1713 the Treaty of Utrecht gave all Acadia to the English, in 1745 that part which we call New Brunswick was definitely French, with more French inhabitants than there were in 1713. There were French settlers and missionaries along the St. John River, in the south-east section, along the North Shore, on the Miramichi River, and on the shores of Bay Chaleur and the Restigouche. The British had tried to get these French settlers to become British subjects by taking the oath of allegiance to the king, and had threatened to drive them out of the country if they did not do so. But the French were not willing to take an unconditional oath, because they were afraid that war might again break out between France and England and that they would be compelled by their oath to fight against their mother country, France, which they just could not do. They said they would

be willing to take an oath of allegiance, provided that it contained a clause saying that they would never be called upon to take up arms against France. This apparently was not satisfactory to the British. As time went on and the British made no attempt to carry out their threat to drive the French out of the country, the French shrugged their shoulders and forgot about it, thinking that the British did not really mean to do it.

At this point, before you read the next chapter, you will find it helpful to draw a map of New Brunswick, marking in carefully all the French settlements at this time.

Chapter XX

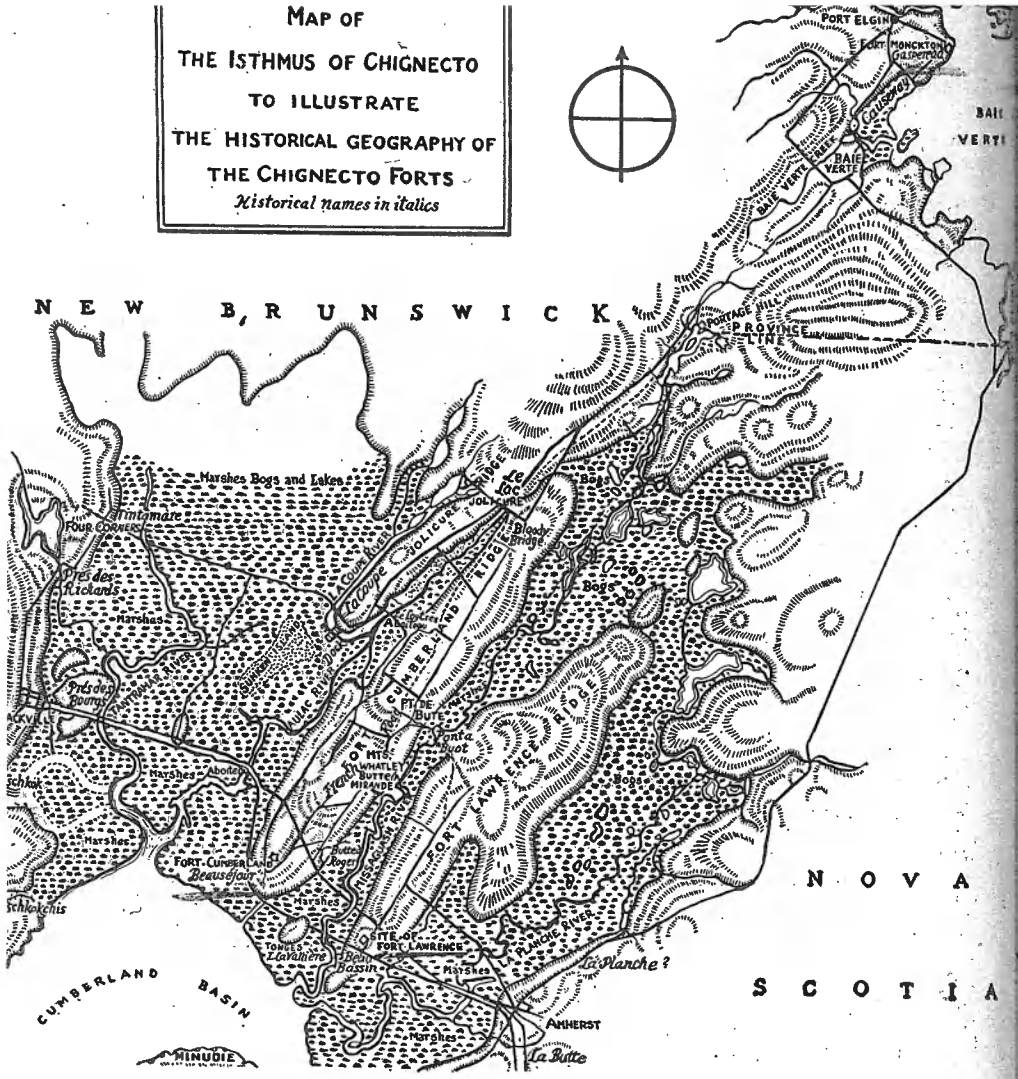
1745 TO 1763

THE NEXT FEW YEARS were terrible ones for both the English and the French in this province. We must try to look at these years as fairly as possible, and not put too much blame on either side. Remember that far away in the homelands France and England were not friends and allies, but were often at war. Both of these countries were more than two thousand miles from the New World. The home governments knew very little about their colonies on this side of the water, and treated them more or less as prizes to be handed back and forth whenever a brief peace came and their wars ended with the signing of a new treaty. There were even times when the poor settlers out here did not know which country really owned the land where they had their homes.

Although the land had been given by France to England, there were in Acadia many more French settlers than British. The British knew they must settle the country to hold it, and so in 1749 Halifax was founded.

Let us go first to the Isthmus of Chignecto, that neck of marshy land which New Brunswick reaches out to join Nova Scotia. This was the place, you remember, where so many French settled after Acadia was given to the British. They built those dykes to shut out the sea, and then spread their farms over the rich level land.

Those of you who have seen the great flat lands stretching through the isthmus to the sea at the head of the Bay of Fundy can surely see in imagination the clusters of comfortable farms, the little churches here and there, the men working in the fields, and the children playing about the doors. Sometimes an agent from Quebec went about from home to home, urging



the people to resist the British, and promising help from Quebec. But most of these farmers and fishermen went on with their work and paid little attention to political affairs. They regarded the Missaguash River as the boundary line, and long before this many of them had moved across it to what they believed to be the French side. But the thriving village of Beaubassin remained on the east, or English side.

It was in 1749 that the governor of New France decided to establish a military post on the isthmus. In that year the inhabitants saw the troops from Quebec march in. There was a little ridge between the rivers Missaguash and Aulac, and on its south-west corner, called Beauséjour, the troops established themselves.

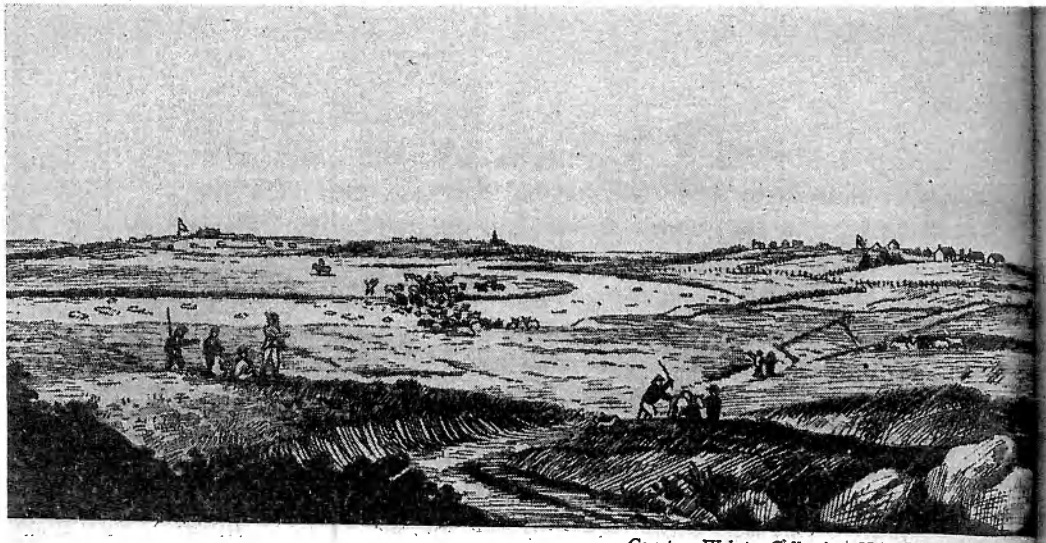
News of their arrival soon reached Halifax, and Major Lawrence was sent with a British force to drive them out.

When Lawrence appeared with his men, the inhabitants of Beaubassin burned their village—about one hundred and fifty houses and two churches—and fled across the Missaguash. Some sought refuge for themselves behind the ridge, where they had the protection of the French soldiers; but many went on to other villages farther away—Memramcook, Shediac, and Petitcodiac.

The force that Major Lawrence had brought was not strong enough to drive the French from their position, so he withdrew. In the autumn of the same year he returned with reinforcements, and began building a fort on the east of the Missaguash, near the site of Beaubassin. It was named Fort Lawrence, after its commander.

The following spring the French began to build Fort Beauséjour, while the English watched from Fort Lawrence across the Missaguash, less than two miles away. About this time also the French built Fort Gaspereau on the shores of Baie Verte, as a means of communication with Quebec, and to keep a way open for supplies from Louisbourg.

In the spring of 1755 the British at Fort Lawrence were expecting a large body of reinforcements from Boston, under command of Colonel Monckton. With these additional troops and fresh supplies they planned to attempt at last the actual capture of Fort Beauséjour. In the meantime, supplies were very low in Fort Lawrence, and the occupants were depending almost entirely on a herd of about seventy cattle which were allowed to graze outside the fort, within range of its protecting



Courtesy Webster Collection, N.B. Museum

Brook Watson drives the cattle back to the English side.

guns. And now comes a story out of our past of a real hero, a man who did not hesitate to do his duty against overwhelming odds.

One day in April, when grass was still scarce, the cattle, having covered all the range they were allowed on their own side of the river, were attracted by the fresh untouched green of the other side. The whole herd swam the river at low tide and attacked the fresh French grass. When they were discovered, the tide was high and swift, and the water full of floating ice. All the boats had been removed from the river, for safety. Who would volunteer to go after the cows? Only one man in the fort came forward—Brook Watson, a twenty-year-old assistant in the commissary department, a lad with a wooden leg. He stripped and plunged into the icy tide. It was hard enough to swim across the current with only one good leg; but when he reached the other side, his wooden peg sank so deep into the sticky mud bank that he was forced to crawl up on his stomach. He rounded up and drove across the river sixty of the cattle, and went back for the rest. By this time the French were watching from their fort, and were so touched by the sight of this brave cripple that an officer came out and arranged for a boat to take him back to the English side.

Colonel Monckton arrived at Fort Lawrence on June 4th with over two thousand men. There were about four hundred already in the fort. In Fort Beauséjour the French had only one hundred and fifty soldiers and several hundred farmers who were not used to warfare. Farmers were called from the surrounding villages to help defend the fort. "Their wives and children, from their house stoops at Tantramar, watched with the keenest interest and anxiety the artillery duel which ended June 16th with the appearance of a white flag on the fort, and later with the lowering of the French ensign. They saw the garrison march forth, and take the road to Baie Verte." Yes, that is what they saw, and this is how it happened.

The artillery fire kept up for four days, without very much damage on either side. On the fourth day a shot burst through a casemate in Fort Beauséjour, killing three Frenchmen and a British officer who was a prisoner in the fort. This upset the French very much, because they had thought their casemates shot-proof. They offered to come to terms with Monckton, and an honourable agreement was made, whereby the French gave up the fort, and were allowed to go to Baie Verte and sail for Louisbourg.

When the British entered Fort Beauséjour on June 16th, the French commander entertained them at dinner. Monckton manned the fort with British soldiers, and changed the name to Fort Cumberland. In the next few days Fort Gaspereau was destroyed by the British. The French farmers who had assisted in the defence were pardoned, because they had been forced to take up arms. But their troubles were just beginning.

At the end of July, Lawrence, now governor of Nova Scotia, sent instructions to Monckton that the French settlers must all be removed from the isthmus, and dispersed to distant places. This plan was being carried out also in Nova Scotia, and the whole pitiful story has become one of the best known in Acadian history—the Expulsion of the Acadians. The orders to Colonel Monckton stated that the people could take

with them only their ready money and household furniture; their cattle and corn were forfeited to the government to cover the cost of removal.

Again we must try to understand why the British felt that it was necessary to do this. France had given the country to England by treaty, and English settlers were beginning to arrive. But the French settlers greatly outnumbered the English and felt they could not take the oath of allegiance to Britain, because that oath might compel them to take up arms against France. So Lawrence, without waiting for definite instructions from England, finally decided that the only thing to do was to remove them from the country.

Ships arrived from Halifax to carry the people away, and Monckton sent Brook Watson, with a detachment of men, to gather them in. But a great many had already fled to the woods. They made their way to the Miramichi and the head waters of the St. John, and later some of them moved on to settle in Quebec. Out of a population of over four thousand, Watson brought in only about twelve hundred. In a letter describing the affair, Brook Watson refers to it as "this painful task," and later adds: "The season was now well advanced before the embarkation took place, which caused much hurry, and I fear families were divided and sent to different parts of the globe, notwithstanding all possible care was taken to prevent it."

It is easy to see how this could happen. Picture to yourself a beach, with piles of household belongings and hundreds of people. Then imagine parents trying to keep their children together, while they waited hours for their turn in the small boats that were hurrying back and forth to the ships—half the family squeezed into one boat—the rest following in another —the two boats rowing to different ships. Sailors and soldiers were British—the people French—they could not understand each other's speech, and in the confusion it would be impossible to straighten out all these terrible mistakes once the people were aboard ship. Or perhaps at the last minute a child

Interior of a casemate

would be missing—mother and father would start searching for him, and when they returned find the others gone.

Ships were sent to other points in New Brunswick at the same time, and many French were carried away from Chipoudy (Shepody), the Petitcodiac River, Westcock, Wood Point, and other places. At Chipoudy the men had fled to the woods, perhaps hoping that the women would be allowed to remain, but twenty-five women and children were taken away. In each place the homes were burned as soon as the people moved out, so that they could not hope to return. Of course in all these places many of the people escaped to the woods, and eventually they settled in the northern parts of the province.

In 1757 the crops on the Miramichi failed, and the next year these settlers suffered much from hunger and more from disease. More than eight hundred died of famine and pestilence; they were buried at Beaubair's Point. Two French transports had been sent with food and clothing for the settlers, but they were captured by the English. It was in this year —1758—that the English under Amherst and Wolfe took Louisbourg. On their way north to Quebec the English ships destroyed the French fishing settlements on the North Shore. Among the villages destroyed was the Indian village Skinouboudiche at the mouth of the Miramichi, with its little Indian church. Ever since that time, this place has been known as Burnt Church.

The surviving settlers on the Miramichi, terrified by the pestilence, and fearing the English, fled to Bay Chaleur, Ile St. Jean, and Memramcook. Many of the surviving Indians went with them. So the Miramichi was deserted, except for a few settlers at Canadian Point, Neguac, and French Fort Cove.

In the year 1758 a strong English force was sent to take the fort at the mouth of the St. John River, which was at that time in charge of Charles des Champs de Boishébert. Boishébert retreated up the river. The English rebuilt the fort, and named it Fort Frederick, in honour of the Prince of Wales.

About a month later the British sent an expedition up the river to within thirty miles of St. Anne's. They burned all settlements on the way, including Grimross, which was by this time a village of three hundred inhabitants.

Boishébert had often incited the Indians and French to cruel raids on the New England settlements. So in mid-winter of 1759 a party of New England rangers, looking for revenge, plundered and burned the village of St. Anne's, killing men, women, and children. Some were driven into the woods, where they died of hunger.

Quebec, the last and strongest fortress of the French in Canada, was taken by the British under General Wolfe in 1759. Then the French went up the river to Montreal, and in the spring Levis started for Quebec with about seven thousand men. He met the forces of the British under Murray at Ste. Foye, near the city. After a long struggle the British were defeated and retreated within the walls of Quebec.

France sent a small fleet of six vessels, with provisions, guns, arms, and soldiers, to help the French. But when they reached the Gulf of St. Lawrence they heard that the British fleet had arrived before them and gone up the St. Lawrence River, so they took shelter in Chaleur Bay. A fleet of English ships from Louisbourg, under the command of Captain Byron, went in search of them. They captured one of the French

ships in Gaspé Bay, another near Caraquet. The rest of the French fleet had gone up the Restigouche River, and had anchored under the protection of their batteries at Petit Rochelle, a settlement of Acadian refugees. The English pursued them, destroyed Petit Rochelle, and after a lengthy battle—a battle which lasted seventeen days—sank or captured all the French ships. Thus the closing scene of the Seven Years' War between the French and the English, so far as this New World is concerned, was the battle of the Restigouche in the spring of 1760.

About the same time the English won victories over the French at home in Europe, and by the Treaty of Paris in 1763 New France was formally ceded to the English. Thus ended for all time France's claim to these territories in the New World.

Chapter XXI

BROOK WATSON

NOW WOULDN'T you like to know more about that young man with the wooden leg who refused to see any obstacles in his way when he knew what he must do?

Brook Watson was born in England in 1735. We do not know much about his family except that they were very poor, and that both his parents died when Brook was ten.

In 1749, when he was fourteen, Brook came out to Boston to a distant relative named Levens, who was in business there. Levens sent him on a small trading vessel to the West Indies. One day, in the harbour of Havana, Brook went swimming. He was attacked by a shark, and before he could be rescued the shark had bitten off the lower part of his right leg. The boy was cared for in a Spanish hospital at Havana, and as soon as he could walk with a crutch he sailed again for Boston.

When he arrived there, he found that Levens had failed in business and moved away. Without a cent or a friend in the big city, he went back to the house where he had boarded when he first came to Boston. The landlady did not like the idea of having a helpless cripple on her hands, so she went to the Selectmen of the city. They finally decided to apprentice the lad to a tailor. In those days boys were apprenticed, or "bound over," to learn a trade. That means that they were put in the care of a man whose trade they were to learn, and they worked for him for little or no wages, usually living with him, or sleeping on a makeshift bed in the shop. The time of apprenticeship was often seven years; and apprentices who ran away were breaking the law, and were punished accordingly.

The idea did not appeal to Brook Watson at all, and he argued so loudly with the landlady about it that other guests in her house were attracted by the noise. One of them was Captain Houston, commander of a trading schooner from Chignecto. He took pity on the boy, and asked him if he would like to go to Nova Scotia on his ship. When Brook accepted eagerly, the captain arranged to have him released from his apprenticeship. He soon found that young Watson was willing, studious, and ambitious, and before long they were like father and son.

Houston did considerable trading with the British garrison at Fort Lawrence. The officers at the fort liked the boy, too, and at different times Colonel Monckton employed him for accounting and secretarial work. He was a clerk in the commissary department of the fort at the time that he rescued the cattle, but his promotion must have been rapid, because not long after that we find him commanding a detachment of men in connection with the expulsion of the Acadians.

As we have said, Brook Watson did not like his task of expelling the Acadian settlers. He had much sympathy for them; he says "they were honest, hard-working, sober, industrious people; rarely did quarrels arise among them." In a letter he speaks of France having given them to England without their consent, and later tells that shiploads of them, arriving in France after being removed from their homes, were not allowed to stay, but were taken to England.

After the French-English affairs were settled, Watson went into business, and stayed in this country for some time. Later he removed to London, where he became prominent among business men, although one of them claimed that he was "too honest to become very rich." In these years he held several important positions in London, and was so highly regarded by the government that they sent him to the American colonies as a secret service agent just before the Revolution broke out.

Courtesy Webster Collection, N.B. Museum

Brook Watson in sheriff's robes

There is a little story that Brook Watson liked to tell about himself. It probably happened during these London years, and it shows that a really great man enjoys a joke, just as the rest of us do. He was at an inn, and a servant was taking off his boots. Watson warned him that if he were not careful, the leg would come off with the boot. One last pull, and the horrified servant found that it had really happened—both boot and leg were in his hands. When he discovered that the leg could be replaced, he begged to know how it had been lost. Brook Watson said he would answer that on one condition—that he would not ask a second question. The servant promised, and was told, "It was bitten off." The poor man scratched his head in amazement, and said, "How I wish that I could ask just one more!"

In 1782, Brook Watson became commissary-general to the British army in America, under Sir Guy Carleton, who was commander-in-chief. In 1783 it became his task to provide transportation from New York for thousands of United Empire Loyalists who were fleeing to safety in British North America. Many letters written by the Loyalists are still preserved, letters in which they praise Watson's excellent work on their behalf. When he returned to London, he did not forget them but kept so closely in touch with their interests there that in 1786 he was appointed the first agent of New Brunswick in England. In this position he was able to help in many settlements of Loyalist claims for property losses during the Revolution.

Again, in these later years, Brook Watson held many high positions in London, such as master of the Musicians' Guild,

director of the Bank of England, and sheriff of London. In 1793 he went to Flanders as commissary-general to the British army there.

When he returned to London in 1796, the city gave him its highest honour—he was elected Lord Mayor. In 1806 he became Sir Brook Watson. He died the following year; and as he had no children, the title went to his great-nephew. The sixth and last baronet of the line was killed in the First World War in France in 1918.

So now, when you visit Beauséjour and look across the Missaguash River, think of the poor crippled orphan boy who struggled through ice and mud to rescue the cows, and who rose to become lord mayor of London, the biggest city in the world. And if this story has not told you why such a boy came to such high honour, think of these words, written by a great man: "I have come to regard Brook Watson as a man of great capacity—prompt to think, and prompt to act, and wise in his decisions—eminent among the master minds of his generation—and kindly withal."

REVIEW QUESTIONS

1. What was the Treaty of Utrecht? Give the date.
2. New Brunswick, as part of Acadia, had been handed over to the English in 1713. But what condition do we find in 1745?
3. How had it come to pass that there were so many more French in New Brunswick in 1745 than there were in 1713? Locate these French settlers.
4. Describe the life of these French settlers.
5. How did the British feel about these settlers? What was the attitude of the settlers?
6. Tell the story of Brook Watson and the cows.
7. Give an account of the Expulsion of the Acadians from New Brunswick. State why this was done.
8. Where was the first church on the St. John River? When was it built? How?
9. A daughter of an Indian princess lived in New Brunswick during this period. Who was she? What was her home called? Where was it?
10. What young man who spent considerable time in New Brunswick later became lord mayor of London?
11. Where was Fort Frederick? When and why was it built, and why was it so called?
12. What was the Seven Years' War? Describe its closing scenes in the New World. What was the result?
13. Where is Burnt Church? Why was it so called?

THINGS TO DO

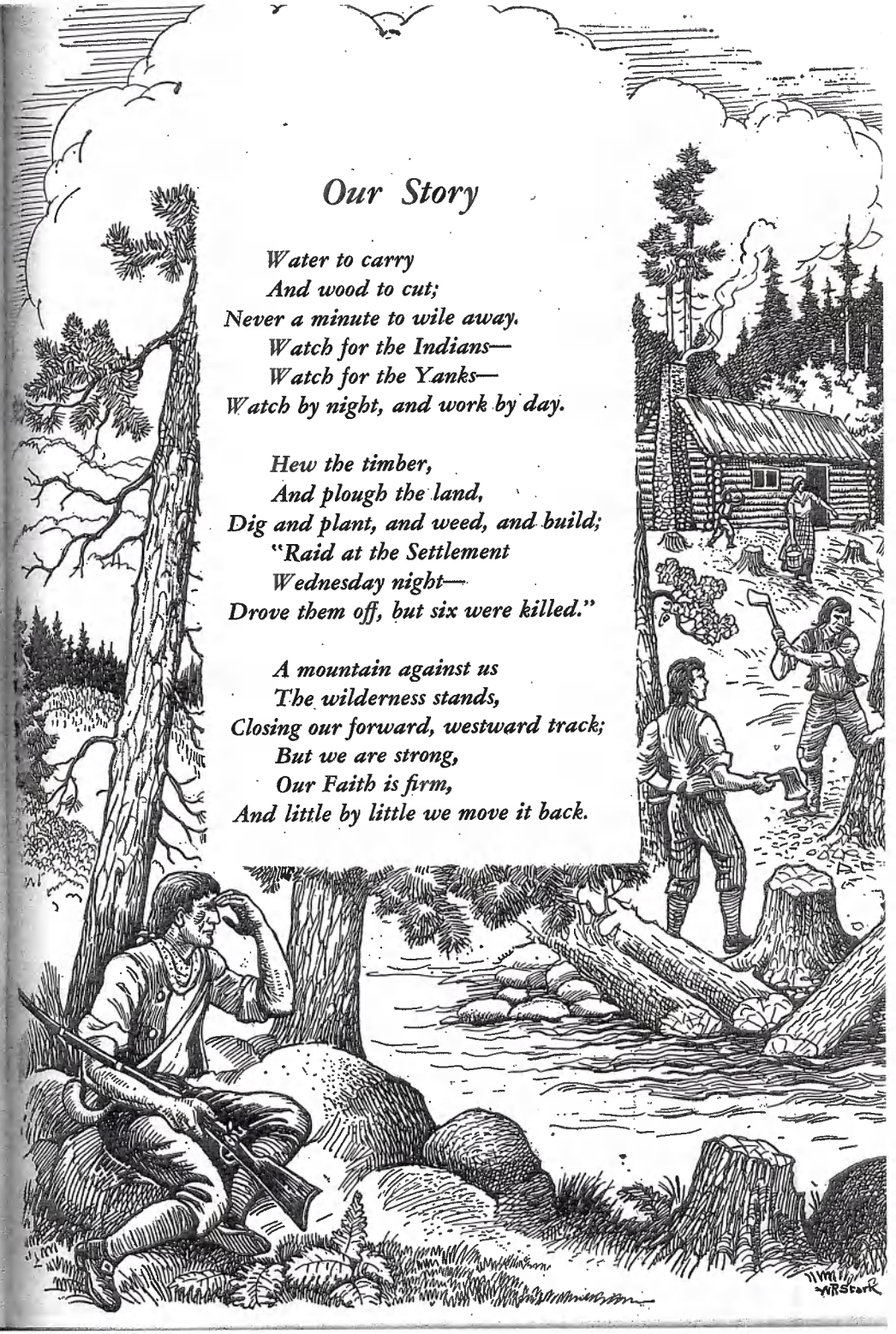
1. Imagine yourself a little boy, or a little girl, living in Tantramar in 1755. Tell the story of the things that happened to you.
2. In the poem at the beginning of this section—"Voices from Our Past"—two people are speaking. Who are they? Describe them. Read this poem as a dialogue.
3. Brook Watson, as an old man in London, tells the story of his life. Tell it as you think he would have told it.

THINGS TO FIND OUT

Study the present map of New Brunswick and see how many place names you can find that are French. Do you know the origin of any of these? Can you find out the others?

SECTION FIVE

1763 to 1867—BRITISH RULE



Our Story

Water to carry
And wood to cut;
Never a minute to wile away.
Watch for the Indians—
Watch for the Yanks—
Watch by night, and work by day.

Hew the timber,
And plough the land,
Dig and plant, and weed, and build;
"Raid at the Settlement
Wednesday night—
Drove them off, but six were killed."

A mountain against us
The wilderness stands,
Closing our forward, westward track;
But we are strong,
Our Faith is firm,
And little by little we move it back.

Hold what we have
And fight for more,
Fight with the axe, the plough, the loom.
"The freshet carried
Our logs to sea."
Well, bring down more, and mend the boom.

The winter nights
Are bitter cold,
Sharing our beds with wind and snow.
Come spring, we'll chink
The walls again,
And laugh in the face of the howling foe.

Always a man
Must try his strength,
Facing a greater task each day.
Our children shall find
A wider view,
So we, in the wilderness, clear their way.

Chapter XXII

1763 TO 1775

1763—THE SEVEN YEARS' WAR is over; the Treaty of Paris has been signed; France has given up all claim to these territories in the New World; and so New Brunswick is now definitely and beyond dispute in the possession of the British.

Let us try to picture New Brunswick at this time. It was still part of Nova Scotia. There had never been many settlements, because the French had been more interested in the fur trade than in establishing settlements. During the fifty years from 1713 to 1763, as you will remember, these settlements were greatly reduced, because of the almost constant warfare between the French and the English, and because of Indian raids and pestilence. So in 1763 we find the Miramichi district almost deserted; the French settlers in Westmorland County had been removed; the French settlements on the lower St. John, up to and including St. Anne's, had been destroyed by the English, who had taken the fort at the mouth of the river, rebuilt it, and named it Fort Frederick. The refugees who had escaped from the St. John River raids, and from the Chignecto expulsions, had found their way through the woods to the northern part of the province, and were settled there.

But now that New Brunswick definitely belonged to the British, settlers or immigrants began to arrive from England and Scotland, and from the British colonies to the south. Governor Lawrence was especially interested in bringing in settlers from the English colonies, but he felt that the possibility of doing so, and the whole progress and development of the land, depended absolutely on making peace with the Indians. In order to induce these Indians to live in peace with the

British and engage in trade with them he offered them better prices than the French had given them for their furs. The Maliseets of the south and west of the province entered into negotiations with him, and trading-posts or truck-houses were established at various places, the largest and most important being at Fort Frederick. In spite of this, however, the Indians viewed the English with suspicion.

ON THE ST. JOHN RIVER

A number of British settlers came to the St. John River to look for new opportunities. Some were traders; some were retired army officers. As early as 1762 a band of New Englanders settled Oromocto Island; the colonial houses they built may still be seen there. In 1763 a band of settlers from Massachusetts found their way up the St. John River and established a township, which they named Maugerville, after Joshua Mauger, an English agent through whom they had obtained the land. This settlement included what is now Maugerville and Sheffield, and by 1765 it consisted of about four hundred people.

Then, in 1765, General Thomas Gage and nineteen of his friends of New York were given a grant of twenty thousand acres where the French settlement known as Grimross had been. Two years later they transferred their rights to Stephen Kemble, but the settlement continued to be called Gagetown.

In the vicinity of what is now Westfield, Captain Beamsley Glasier was given a grant of five thousand acres.

At the mouth of the river, at Fort Frederick, was a garrison under the command of Captain Gilfred Studholme. Here also were a small party who had arrived on a sailing vessel on August 28th, 1762—James Simonds of Haverhill, Massachusetts, his brother Richard, Hugh Quinton and his wife, Francis Peabody, and last, but by no means least, little James Quinton, born on the night of their arrival, the first English child born at Saint John. They were joined in 1764 by William Hazen,

James White, and others—thirty altogether,—and they formed a trading company which they established on the exact spot where La Tour had his fort one hundred years before. This point became known as Simonds Point, and here they built a good-sized store, a dwelling-house nineteen by thirty-five feet, and a roughly furnished building sixteen by forty feet to serve as an eating-room, kitchen, cooper shop, and shelter for the workmen. Besides trading in furs they went into the lumber business, and owned as much as sixty thousand acres along the river. They engaged also in fishing, built a mill and a schooner, made a wharf, laid out roads, cleared land, furnished cordwood to the garrison at the fort, burned and shipped lime. The Indians often came down the river to trade with Simonds and White, but as a rule the company's schooner went up river in the spring and again in the fall, with supplies for Indians and settlers.

Then in 1765 the Council of Nova Scotia gave John Anderson and Captain Isaac Caton licences to trade with the Indians on the St. John. Anderson established his trading-post at the mouth of the Nashwaak, where Villebon's Fort had been. Caton settled on the Island of Emenenic, which has ever since been known as Caton's Island.

In 1764 permission was given to the Acadians to return to New Brunswick, provided that they would take the oath of allegiance as British subjects. In 1766 eight hundred of them gathered in Boston, and proceeded to New Brunswick in two groups. One group followed the coast through the forests to the St. John; some of them settled at St. Anne's Point. The other group went north to the St. Lawrence, and then down the St. John. Many of the French on the Upper St. John to-day are descended from these Acadians.

Thus we see that in a very short time the St. John River was again settled by both English and French. Those who came first wrote such glowing accounts to their friends that new settlers were constantly arriving. For instance, Captain Glasier wrote:

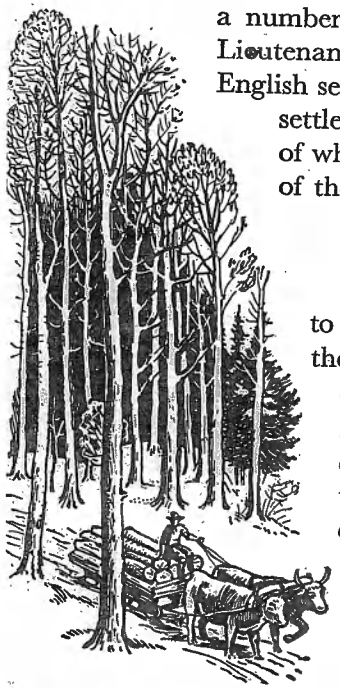
"The trees are all extremely large and in general very tall and chiefly hard wood; no Spruce, Pine, Fir, etc. Neither is there underwood of brush; you may drive a Cart and Oxen through the trees. In short it looks like a Park as far as ever your eye can carry you. The pine trees fit for large masts are farther back and bordering on the small Rivers.

"The interval lands on the St. John are wonderful, not a stone, and black mold six feet deep. Upon this land you have a long kind of grass which the cattle fatten themselves upon. I never in my life saw fatter beef than I saw killed there.

"The fish is the next thing. The River abounds with all sorts of small fry, Trout, Salmon, Bass, Whitefish, and Sturgeon. The Sturgeon are more remarkably plenty than any place upon the Continent, and if there were persons that understood pickling them it would be a very profitable undertaking and fetches ready money in London."

IN THE SOUTH-WEST

In the south-western part of the province there were a number of traders on the Passamaquoddy. In 1770, Lieutenant William Owen brought a colony of thirty English settlers to Campobello. There were also scattered settlements of New England fishermen along the coast of what is now Charlotte County, and on the islands of the Bay of Fundy.



IN THE NORTH-EAST

The north-eastern part of the province reverted to the Micmacs. They had never acknowledged the authority of the French king; they always considered the country to be theirs. The few French settlers they had tolerated because it was convenient to trade with them, but now, while they made submission to the English king, they did so reluctantly, influenced by fear. They took

the oath of allegiance, because they were forced to, but they did not understand what it was all about, nor did they know the nature of an oath. They still felt that the country was theirs. For the first four or five years after 1763 the northern part was left to them, and this strengthened their feeling. When the first English settlers came, therefore, they were extremely jealous of them, and conspired against them.

The first British settlement in this north-eastern part was made by William Davidson from the north of Scotland, who came to the Miramichi in the summer of 1764. At this time there was not a single house in the whole of what is now Northumberland County. The abandoned homes of the French had been destroyed by the Indians. It was a lonely task for Davidson, surrounded by Indians and forest, but he was a man of considerable ability and of enterprising spirit. In 1765 he obtained a grant of one hundred thousand acres on the south-west branch of the Miramichi. Seven years later he was joined by John Cort from Aberdeen. By use of a cross-net these men caught between four and five hundred thousand pounds of salmon yearly. Davidson built a three-hundred-ton schooner, *The Miramichi*.

About 1767, Mr. Walker from northern Scotland, with several others, including another Scot, Mr. Robertson, and an Englishman, Mr. Young, came to Bay Chaleur. Young married an Indian woman. Walker, commonly called Commodore Walker, settled at Alston Point. Here he had "a splendid residence, elegantly furnished, with a very fine lawn and handsome garden." Here, too, were five large stores and a good sized fortification. Commodore Walker had another large house at Youghall, where he lived in the winter; and he had, also, a fishing establishment on Big River. He had the whole fur trade of the district and traded in moose skins, hides, fat, and walrus tusks. He also sent yearly cargoes of salmon, and sometimes cod, to the West Indies and the Mediterranean.

During the years 1767 and 1768, returning Acadians took up lands at Nepisiguit, Caraquet, Miscou, Neguac, Burnt Church, and Bay du Vin.

IN THE SOUTH-EAST

Vessel after vessel brought settlers from Connecticut, Rhode Island, and other New England colonies to Sackville about 1763. But they must have been disappointed and moved elsewhere, because when Mr. Charles Dixon arrived from Yorkshire, England, in 1772, only three of these families were left. Mr. Dixon, soon after his arrival, wrote to a friend in England describing his new home. His letter was published in an English newspaper, and as a result the next spring seven vessels loaded with settlers came from England. These people settled in Sackville, but later a few families moved to what is now Dorchester.

In 1765 nine families from the English colony of Pennsylvania, German in origin, named Lutz, Stieff, Treitz, Johness, Wortman, Ricker, and Copple, came in a sloop and landed at Port Royal. They stayed there only a short time, and then went up the Bay of Fundy, and up the Petitcodiac River to Tanacada Creek, where they landed. Tanacada Creek has ever since been called Hall's Creek after the captain of the sloop. These people settled at what are now Moncton and Hillsborough, and were later joined by disbanded soldiers from Fort Cumberland.

It was about this time also that a London merchant, William Hannington, came to Shediac. He bought his grant of land in England, and was told that it was on the outskirts of Halifax. Not until he arrived in Halifax did he discover that it was two hundred miles away, on the west side of Shediac Harbour. Here he was joined later by other immigrants.

Returning Acadians came to this part of the province also, settling at Cocagne, Shediac, Belliveau, Fox Creek, and Memramcook.

THE CHURCH

As we have seen, from the earliest days the French in these lands were looked after by Jesuit missionaries who tried to christianize the Indians. New churches were established by these English settlers.

A Baptist church was founded at Sackville by the Reverend Nathan Mason about 1763, but the members of this church, and Mr. Mason, returned to New England in 1771.

The Yorkshire immigrants who settled in Sackville were chiefly Methodists. They had no minister, but met at each other's homes and held church services.

As the first English settlers on the St. John River were mostly members of the Congregational Church in New England, they naturally followed that form of worship in their new homes. They had no minister at first, but the public worship was conducted by the deacons and elders.

In the year 1769 the Reverend Thomas Wood, a Church of England minister of Halifax, made a missionary tour of New Brunswick and conducted services at Saint John, Gagetown, Burton, and Maugerville. It is recorded that there were two hundred persons present at the service which he held at Maugerville on Sunday, July 9th.

In the year 1774, Maugerville had its first minister, the Reverend Seth Noble, and proceeded to build a meeting-house which was completed in 1775. It was a very plain building, but it was the first Protestant church on the St. John River. Later there was some dispute about the land on which this church was built, so the congregation decided to remove it to a public lot in Sheffield, where the Congregational church of Sheffield now stands. A writer of that time gives a very vivid description of this moving:

"The whole settlement, men, horses, and more than one hundred yoke of oxen, were present to assist in the enterprise. The chapel was raised from its stone foundation by immense lever screws. Prodigious beams of timber were then intro-

duced under the whole length of the building; into these were driven large staples, to which the oxen were yoked with strong chains of iron. When all things were ready, at a given signal, each man standing by his horse or oxen, this great building, capable of holding eight hundred persons, was drawn down the river to the appointed place, where another foundation having been prepared, it was again raised by levers upon it with very little damage. Not a single pew was removed in the process. Perhaps you will wonder how the ice of this mighty river bore upon its bosom so ponderous a body; but your surprise will cease when I inform you that in the depth of winter it is from two to three feet in thickness, making a bridge of aqueous crystal capable almost of bearing up a whole town."

Chapter XXIII

THE REVOLUTIONARY WAR

In 1775 what is known in history as the American Revolution began. The thirteen colonies to the south of Nova Scotia rose in revolt against England, and the war that followed is called *The Revolutionary War*. While New Brunswick had no direct part in this revolution, the indirect effect on this province, during the war and afterwards, was very great.

What was the cause of this Revolutionary War? For many, many years after the establishment of these colonies they had been dependent on Britain for protection against the French. When the rest of the American continent came into the possession of the British, the danger from the French was over, but, not long after, an Indian uprising under Pontiac made British help necessary again. It took fourteen months to subdue the Indians, and the British minister decided that it would be necessary to keep British troops at each of the dangerous points, in order to protect the colonists from Indian raids. He felt that the colonists should pay one-third of the cost of this army. He therefore persuaded the British parliament to pass the Stamp Act, which required the colonists to put stamps on newspapers and legal documents. The money from the sale of these stamps would pay their share of the cost of the army.

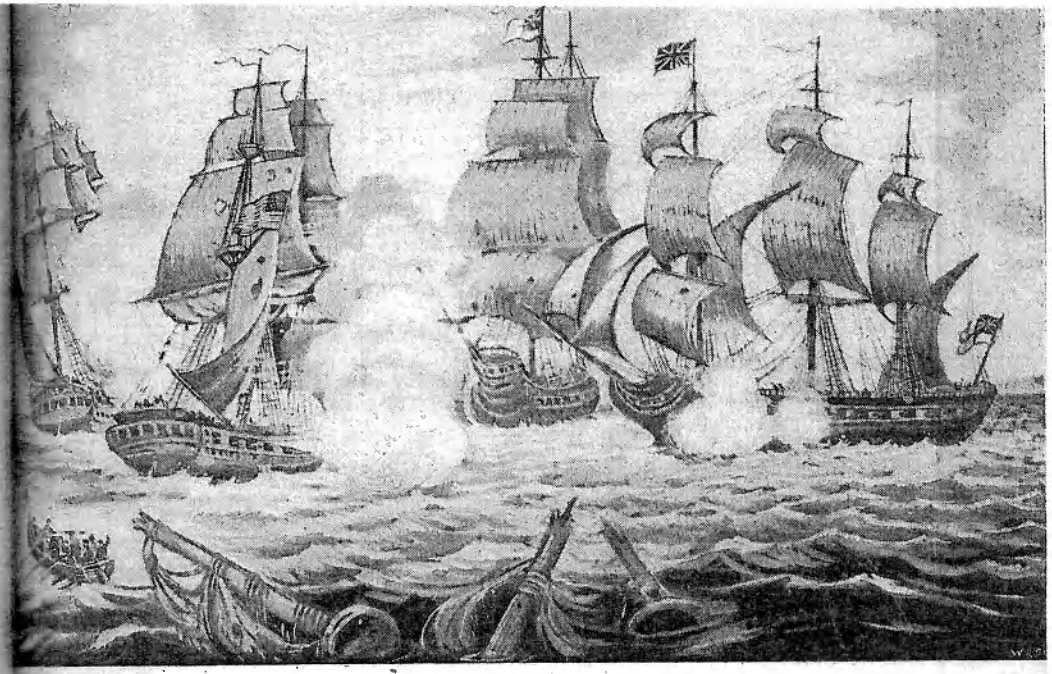
The colonists opposed this tax, because it is one of the principles of democracy that the people themselves, through their representatives, shall decide what taxes they shall pay. Since the colonists did not have representation in the British parliament, they felt that any taxes for this purpose should be levied by their own legislatures. The minister and some others in England would have agreed to this, but George III stubborn-

ly refused, and the parliament supported him. The following year the British government repealed the Stamp Act, but levied a tax on tea, to make it clear that they considered they had the right to tax the colonists.

As a result of this dispute, the colonists, in support of a principle which they considered right and very important, revolted against Britain in 1775; and in 1776, on July 4th, the thirteen colonies declared their independence. The war that followed was a very terrible war, because not all the colonists revolted. Many of them refused to fight against the British, even though they did not believe that the British parliament had a right to tax them. They thought that the dispute could be settled in some other way, and they did not want to fight against, or to be independent of the British. So it was a war in which brother fought against brother, and friend against friend.

In considering the causes of this war, and of all wars, we must remember that the happenings that immediately precede the war are not, as a rule, the *real* cause. Nations are like individuals. When two people quarrel, the real cause of that quarrel is not that little thing that happens just before they begin to fight. The quarrel goes much deeper than that, and is the result of a great many things which have been happening over a long period of time, and which suddenly come to a head over what seems a very trifling matter. In the case of nations and wars we call the happenings that have been gradually leading up to a state of war the *real* cause, and the incidents that start the war, the *immediate* cause. The Stamp Act and the tax on tea were the immediate cause of the Revolutionary War. But the real cause went much deeper; it had to do with a great many differences—differences in religion, nationality, interests, and ideas. However, we are more concerned with the *results* of this war.

The Revolutionary War, which lasted for seven years, had two immediate effects upon New Brunswick: first, some of the



The engagement off Percé Rock

New Brunswick settlers sympathized with the revolutionists and tried to help them; second, armed vessels were fitted out in some of the ports of New England to prey on the commerce of New Brunswick.

Some of these privateers entered Bay Chaleur and attacked Alston Point and all the other settlements, destroying ten thousand pounds' worth of property. Then they proceeded to the Restigouche where Walker had another establishment under a Mr. Smith. They destroyed it, and were on their way down the bay when two English gunships, the *Wolf* and the *Diligence*, intercepted them. An engagement took place off Percé Rock, and two of the revolutionary ships were sunk; the rest escaped.

The Indians on the Miramichi took advantage of the situation to rise against the British. They burned two houses, appropriated cattle, and plundered Mr. Cort's store, taking seven hundred moose skins. They openly declared that they were in favour of the revolting Americans, and went up and down the river shouting and yelling and displaying revolution-

ary flags. They became so alarming that the people appealed to Halifax. The *Viper*, sloop of war under Captain Harvey, was sent to the Miramichi. On her way she captured an American privateer, the *Lafayette*. Captain Harvey sent the *Lafayette* up the river to capture the Indians. She was flying the revolutionary flag, and so by strategy thirty-five Indians were taken and sent in irons to Quebec.

Later in the war a man named McLean visited the Miramichi and tried hard to incite the Indians to revolt. He secretly supplied them with ammunition. On one occasion two hundred or more of them assembled at Burnt Church and planned to wipe out the white population. All the white people left their homes and assembled at one or two places of refuge in Chatham and vicinity. Just in the nick of time a Roman Catholic priest, Father Cassinette, arrived from Gaspé and told the Indians that McLean had been conspiring with some Vermont raftsmen to surprise the garrison at Quebec and deliver the city to the Americans, and that he had been taken prisoner, and executed at Quebec. When they heard this, the Indians dispersed, and never again were the British in that locality disturbed by them.

Sympathy with the rebels was very marked in the southeast of the province, in the Chignecto region. The leaders there were Colonel Jonathan Eddy of Massachusetts, and a Scottish settler, John Allan. Eddy planned to seize Fort Cumberland and hold it for the Americans. He went to Machias in Maine, where he obtained about twenty men. To these he added a few men when he reached Passamaquoddy. Then he went to Maugerville, where he was joined by a captain, a lieutenant and twenty-five men, and sixteen Indians. He now had seventy-two men. In whale-boats and canoes they sailed up the Bay of Fundy. They landed at Shepody and captured Captain Walker and twelve men of the Fort Cumberland garrison. They then went on to Memramcook, where Eddy persuaded a number of French Acadians to join him.

They captured a sloop laden with provisions for the garrison at the fort; and marched on to Sackville, where the local rebels to the number of one hundred joined them. On they went to Fort Cumberland and encamped on the height to the north of the fort (now called Mount Whatley).

Fort Cumberland was under the command of Lieutenant-Colonel Goreham, with a garrison which numbered only about two hundred men, including the sick. Eddy's capture of the sloop had deprived them of very necessary supplies. On November 10th, Eddy sent Colonel Goreham a formal summons to surrender. Goreham refused. Then Eddy decided to attack. He attempted to scale the walls, but failed, since his force was neither well trained nor well equipped. His men tried to set fire to the buildings in the fort, but this attempt failed because of the vigilance of the garrison. This went on for about a fortnight, during which time Colonel Goreham was trying to get help from the authorities in Halifax; but always his messages were intercepted by the enemy.

Finally Lieutenant Dixon volunteered to try to reach Windsor in an open sail-boat. He succeeded; and on November 27th, His Majesty's ship *Vulture* appeared with reinforcements for the fort. Goreham then was able to attack Eddy's camp. He completely routed the occupants, and they scattered in all directions. Eddy escaped to Maine, and the trouble was over.

Machias in Maine was the refuge of disloyal people from various parts of Nova Scotia. Fort Frederick had been dismantled and the troops withdrawn in 1768, which left the St. John River unprotected. Allan tried to stir up the Indians against the British. The Indians replied: "We do not understand what all this quarrelling is about. How comes it that Old England and New England should quarrel and come to blows? The father and son to fight is terrible!" However, they were told that Great Britain had laid deep plots to take away their liberty—"to make you and us their servants and

let us have nothing to eat, drink, or wear but what they say we shall." Thus they secured the Indians as allies.

In August, 1775, a brig was sent from Boston to procure fresh supplies for the British army from the settlements on the St. John River. The vessel was loaded in about fifteen days with cattle, poultry, and other supplies which had been brought down the river from Maugerville in small boats. She was waiting for a fair wind when an armed sloop full of men from Machias arrived on the scene. They plundered and burned Fort Frederick, took possession of the brig, and took her to Machias.

The following May two privateers entered the harbour and stayed more than a week. Their boats went up the river to Maugerville, and their crews told the people that the province would soon be invaded from the westward, that privateers were thick on the coast, and would stop all trade unless the settlers joined them. They threatened that if the Americans were put to all the trouble and expense of sending an army to conquer the country, all who sided with the mother country would lose their property and lands. Resolutions favourable to the Revolutionists were circulated and signed by many, although some families remained loyal and refused to sign.

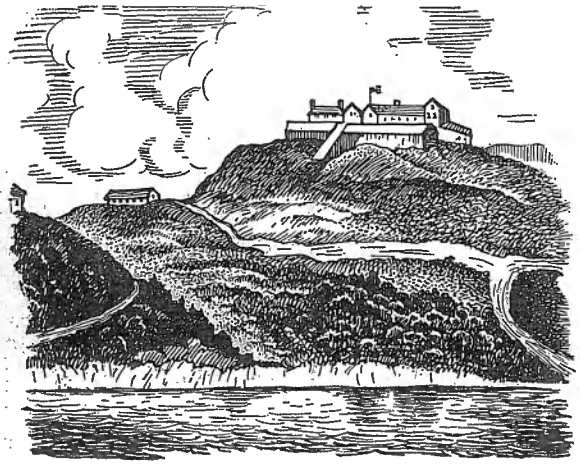
In May, 1776, Allan endeavoured to establish an Indian truck-house on the River St. John. James Simonds sent to Halifax and reported the state of affairs to the authorities. Colonel Goold and a party commanded by Major Studholme were sent to investigate. When they arrived, the Machias rebels ran away. Goold undertook to forgive the settlers on condition that they should take the oath of allegiance to King George and have nothing more to do with the rebels from Maine. He also had an interview with the Indians and made a speech to them in French which impressed them deeply, and many of them swore allegiance to George the Third.

However, Allan did not give up so easily. He learned on the 29th of May that the *Vulture* had returned to Annapolis

So the very next day he set out from Machias with a party of forty-three men in four whale-boats and four birch canoes. At Passamaquoddy they were joined by thirteen canoes, and arrived at Musquash Cove on the evening of June 1st. Allan sent one of his captains, Jabez West, with a party of men, to seize Hazen, Simonds, and White. They landed at Manawagonish Cove, marched through the woods to the river above the falls, crossed in canoes to the east side of the river, and proceeded through the woods and over the rough limestone to Portland Point, as Simonds Point was now called, without being discovered. They took William Hazen and James White prisoners. Then, leaving a guard of sixty men under Captain West at the mouth of the river, the invaders went up the river, taking their prisoners with them.

When the authorities at Halifax were informed that Allan was again at the St. John River, they sent the warship *Mermaid*, with the sloops *Vulture* and *Hope* and a detachment under Studholme, to put a stop to his proceedings. The *Vulture* arrived first and attempted to land a force at Portland Point, but they were fired on by West and his men and returned to the sloop to wait for the arrival of the others. Major Studholme landed at Manawagonish Cove with one hundred and twenty men. The Americans had heard of their coming, and had hidden in the woods, some of them climbing the trees and expecting to fire on the invaders and easily conquer them. But Major Studholme sent out flanking parties which fired on the Americans from either side, killing eight of them. The rest fled in terror, up the St. John River, up the Oromocto, across to the head waters of the Magaguadavic, and thence to Machias. They had almost no provisions, and it was not a pleasant experience.

Unfortunately no garrison was left at the mouth of the St. John, and once again privateers began to pillage and plunder. Late in the autumn an American sloop carrying eight guns and captained by A. Greene Crabtree entered the harbour. They



Fort Howe

took twenty-one boatloads of goods from the store at Portland Point.

The situation was intolerable, and William Hazen proceeded to Halifax and demanded protection. Consequently a considerable body of troops under Gilfred Studholme was sent to the St. John, with directions to repair Fort Frederick or build a new fort. Studholme arrived towards the end of November with fifty picked men, a frame block-house, and four six-pounder guns. The sloop of war that brought them remained in the harbour until spring, to protect them.

Studholme decided not to rebuild Fort Frederick, but to erect a new fort on the hill, now called Fort Howe, which commanded the whole harbour. It was late in the season; but the garrison lost no time, and with the assistance of the inhabitants set up the block-house, threw up defences, and were in snug winter quarters before cold weather set in.

Imagine Captain Crabtree's amazement when he returned late that fall expecting to surprise the settlement at Portland Point. The sight of the British flag waving on the ramparts of Fort Howe was enough for him. He beat a hasty retreat.

Then James White undertook to pacify the Indians. On one occasion a war party was on its way down the river in ninety canoes. White, unarmed and without any escort, met them at the head of the Long Reach, and had a parley with the chiefs. He persuaded them to agree to attend a conference at Menaguashe at the mouth of the St. John. At this conference, which took place September 24th, 1778, the Indians took a solemn oath of fidelity to His Majesty, King George the

Third, and promised to give information of any hostile designs of the enemy that should come to their knowledge, and to follow their hunting and fishing in a peaceable and quiet manner. For many years after that, the Indians referred to this treaty as the time when the Indian and the Englishman became "all one brother."

In order to cultivate friendly relations with the Indians and to guard against the attempts of the enemy to wean them away, it was decided to establish an Indian trading-house for them at a little cove above the Reversing Falls. This *Indian House* was built by James Woodman. Not long afterwards Hazen, Simonds, and White cut out a road to the Indian House and built a wharf at the landing. The site of this Indian House is still called *Indiantown*, and the present Main Street follows the course of the road that led to it.

It was about this time that William Davidson left the Miramichi because of the Indian outrages. He sought a refuge for himself and his family on the River St. John where his wife (Sarah Nevers) had formerly lived. He contracted with the government at Halifax to procure white pine masts for the Royal Navy. Good prices were paid for these masts: a mast eighteen inches in diameter and seventy feet long was valued at ten pounds, and a mast thirty-six inches in diameter and one hundred and eight feet long was worth a hundred and thirty-six pounds.

In 1783 the Revolutionary War came to an end. The Treaty of Paris acknowledged the independence of the thirteen colonies, which became known as the United States of America.

As we have seen, this war caused considerable disturbance in New Brunswick; but other and more far-reaching results were to come.

Chapter XXIV

THE LOYALISTS

On the morning of May 11th, 1783, Major Gilfred Studholme and his garrison at Fort Howe saw coming up Saint John harbour a fleet of sailing-ships, flying the British flag. The soldiers had been expecting them, and the guns of Fort Howe thundered a welcome.

There were twenty ships in this, "The Spring Fleet of 1783," and they bore such names as *Union*, *Camel*, *Aurora*, *Hope*, *Sally*, *King George*. Their decks were thronged with men, women, and children, in the quaint costumes of the eighteenth century. There were soldiers who had fought for the king in the Revolutionary War, there were lawyers, clergymen, doctors, tradesmen, farmers, with their wives, children, and a few negro slaves—three thousand men, women, and children.

They had left comfortable homes, valuable properties, prosperous farms, and profitable business interests in the United States. They saw before them, as they sailed up the harbour, on the right and left hills clothed with trees to the water's edge; in front, the headland on which stood Fort Howe, with their beloved flag floating in the breeze; at the foot of this headland, the tiny settlement at Portland Point; on Navy Island, an Indian encampment.

For seven years they had fought on the side of the king, to preserve for Britain the thirteen colonies, and had failed. The successful Revolutionists, many of whom were their friends and brothers, had persecuted them, confiscated their property, banished them. In these days of their distress the English king rewarded their loyalty by promising them grants of land in the British territory to the north. Arrangements were made to transport them to their new homes free of charge, to give two

Courtesy Confederation Life Association

Landing of the United Empire Loyalists at Saint John, May 18, 1783
From a painting by J. D. Kelly

hundred acres of land to each family, and provisions for two years. Agents of the king visited the various communities, explained the arrangements to the Loyalists, and described the lands where they might settle.

Because they liked the description of the St. John River valley, a number of them decided to go there. They felt that if they stayed together and established a large settlement, they would be able to have a church and a school. (Arrangements were made for a fleet to sail from Sandy Hook in April.) They began to embark on April 11th, but were not ready to sail until April 26th. Documents still in existence tell us that on board one of these ships, the *Union*, there were two hundred and nine passengers: sixty-one men, thirty-nine women, fifty-nine children over ten, forty-eight children under ten, and two servants. Captain Wilson did everything possible to make them comfortable.

On April 26th they sailed from Sandy Hook, twenty ships under convoy. The journey took fourteen days; they encountered much wind, rain, and fog, but some days were fine. Most of the ships were overcrowded; and measles broke out on board some.

When they arrived in Saint John harbour on May 11th, they were indeed glad to see land, but the prospect was not very encouraging. They remained on board ship until the brushwood had been cleared away around the landing-place that had been selected, and until tents and other places of shelter had been erected.

On May 18th they disembarked at the Upper Cove, now called Market Slip. On the 29th of May the ships returned to New York, and it was with very heavy hearts that the Loyalists saw them go. Mrs. Chipman climbed to the top of a near-by hill to watch them. She said: "I watched the sails disappear, and such a lonely feeling came over me that, although I had not shed a tear all through the War, I sat down on the damp moss with my baby in my lap, and cried."

Major Studholme and his assistant, Lieutenant Street, were busy supplying lumber and other necessities to the people, so that they could build homes. Every Loyalist received five hundred feet of boards, and shingles and bricks. Most of the houses were built of logs; the lumber was used for floors, partitions, and doors.

Most of the people on the *Union* went directly to the section they had chosen—what is now Kingston, its very name showing their loyalty. They lived for some weeks in tents on the banks of Kingston Creek. The mothers were very busy nursing their children, most of whom developed measles. In July an official came to lay out their farms. The first thing they did was to set aside land for a church and for a school. Then they drew lots for their farms and set to work with a will, all working together, clearing the ground for their log cabins, cutting logs and carrying them by hand—for they had neither horses

nor oxen—and by November each family had a comfortable home.

In the meantime a second contingent of Loyalists—the Summer Fleet—had arrived in Saint John harbour. Among those who came with the Summer Fleet were Sarah Schofield Frost and her husband, William Frost, from Connecticut. Sarah tells in her diary how they went on board the *Two Sisters* on May 25th, and had very fair accommodation in their cabin, which contained six families besides their own. There were altogether two hundred and fifty passengers on board this one ship. A few days later the ship proceeded to New York; but it did not leave Sandy Hook until June 16th. The following quotations from her diary will give some idea of the journey:

June 9th: "There is great confusion in the cabin. We bear it pretty well through the day, but at night one child cries in one place and one in another while we are getting them to bed. I think sometimes I will go crazy."

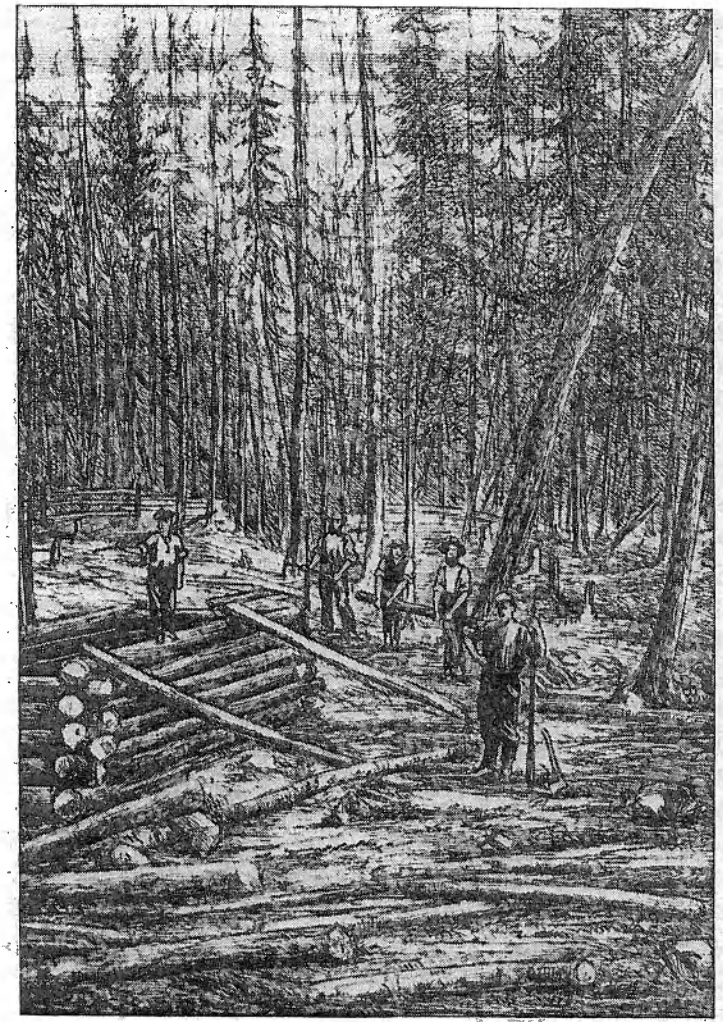
June 16th: "We weighed anchor about half after five in the morning, with the wind north-nor'-west, and it blows very fresh. We have thirteen ships, two brigs, and one frigate."

June 19th: "The wind blows so high this evening I am afraid to go to bed for fear of rolling out."

June 20th: "At five in the afternoon we begin to see fog come on, for that is natural to this place."

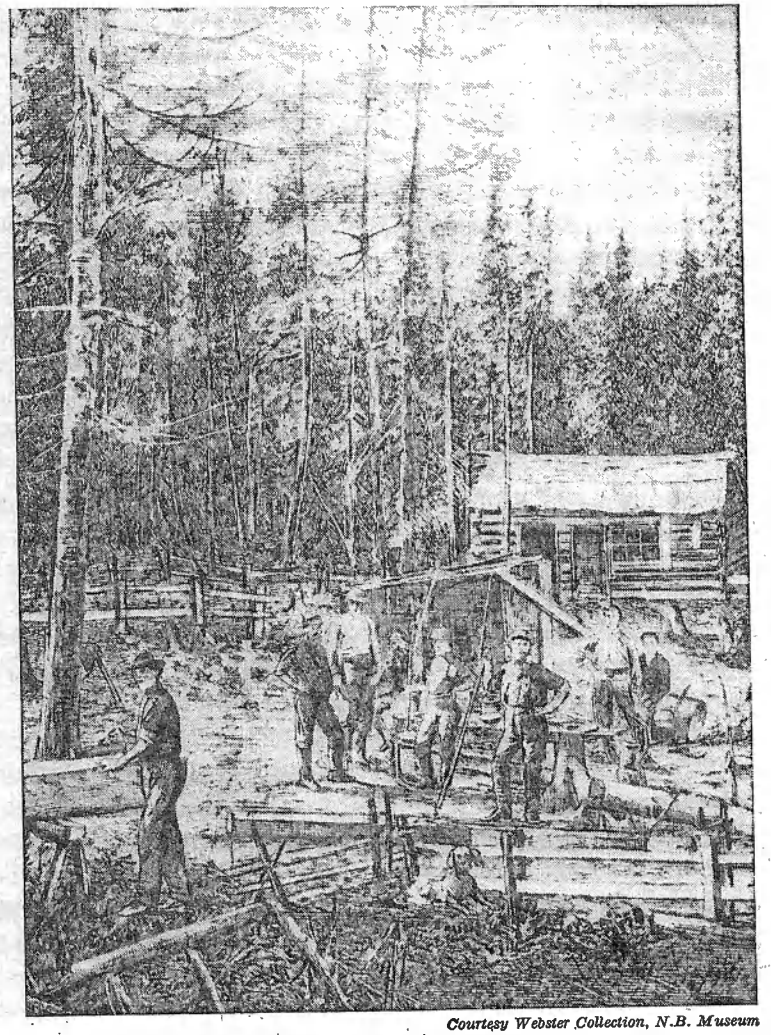
June 21st: "Rose at eight o'clock. It was so foggy we could not see one ship belonging to the fleet. They rang their bells and fired guns all the morning to keep company with one another. About half after ten the fog all went off, so that we saw the chief part of our fleet around us. At noon the fog came on again, but we could hear their bells all around us."

June 22nd: "It is very foggy yet, so thick that we cannot see ten rods, and the wind is so ahead that we have not made ten miles since yesterday noon."



Courtesy Webster Collection, N.B. Museum

Building a log cabin



Courtesy Webster Collection, N.B. Museum

Preparing timber for a barn

June 23rd: "Mr. Whitney and his wife, Billy and I have been diverting ourselves with a few games of crib."

June 26th: "Our captain told me just now we should be in the Bay of Fundy before morning. He says it is about one day's sail after we get into the Bay, before we reach St. John's River. How I long to see that place, though a strange land!"

June 28th: "At half after nine our Captain fired a gun for a pilot, and soon after ten a pilot came on board, and a quarter after one our ship anchored off against Fort Howe. Our people went on shore and brought on board pea vines with blossoms on them, gooseberries, spruce, and grass. Billy has gone on shore in his whale-boat to see how it looks. He returns soon, bringing a fine salmon."

June 29th: "This morning it looks very pleasant. I am just going on shore with my children. . . . It is now afternoon, and I have been on shore. It is, I think, the roughest land I ever saw. We are all ordered to land to-morrow and not a shelter to go under."

The total number who arrived in the Summer Fleet was: five hundred men, three hundred and thirty-five women, seven hundred and forty-three children, three hundred and ninety-four servants—one thousand nine hundred and seventy-two altogether.

At this time only two log huts had been built by those who had come on May 18th, but by winter fifteen hundred dwellings had been erected.

On the 15th of September the Fall Fleet, bringing soldiers of the various Loyalist regiments, twelve hundred persons in all, sailed from Sandy Hook. Off the south-west coast of Nova Scotia one ship, the *Martha*, was wrecked on a ledge. She had on board one hundred and seventy-four persons; ninety-nine perished; seventy-five were saved by fishing-boats. The fleet arrived in the harbour of Saint John on September 27th, and three days later the troops disembarked and encamped above the falls near the Indian House. They were to proceed

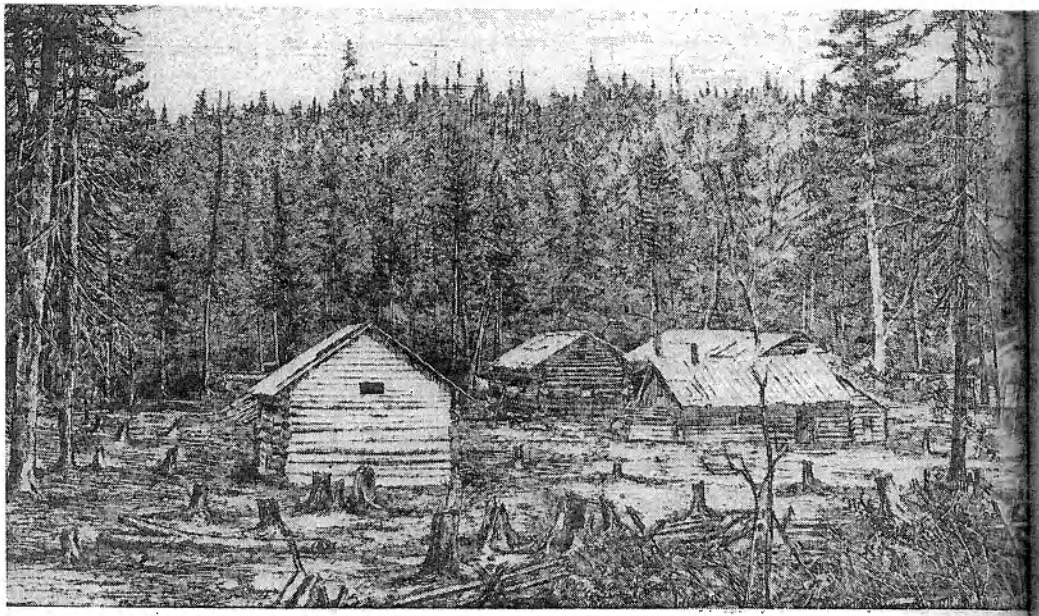
up river to lands that had been allotted them. The season was already far advanced, and there was no time to lose; but the lack of small craft to take them up river delayed their progress. Tracts of land had been marked out for them from St. Anne's Point up to the Tobique and Aroostook Rivers. But the lines had not been drawn, nor had individual lots been laid out, which made it very difficult for them to know just where to settle.

Those who drew lots at the mouth of the St. John spent their first winter in rude huts, some of them in canvas tents on the Barrack Square. They thatched the tents with spruce boughs that they brought in boats from Partridge Island, and banked them with snow.

The last of the transport ships arrived from New York in December. She brought women and children, and a supply of clothing and provisions. The officer in charge was Lieutenant John Ward of the Loyal American Regiment. There was not time to build even a hut. Mr. Ward and his wife had to spend their first winter in a tent on Barrack Square, and there in the month of December their son John was born. As a result of the cold weather and the coarseness of the food the women and children suffered greatly, and numbers died.

Among those who came in the Fall Fleet were Lewis Fisher and his wife Mary. Lewis Fisher had joined the New Jersey Volunteers in 1776. A few weeks later he was taken prisoner. After a year and nine months he managed to escape, and returned to his regiment. He and his wife and three small children were on the ship *Esther*. Mary Fisher's grand-daughter in later years wrote down her grandmother's story, as told her in various conversations. We quote selections from it:

"When we got to Saint John we found the place all in confusion; some were living in log houses, some building huts, and many of the soldiers living in tents at the Lower Cove. Soon after we landed we joined a party bound up the river in a schooner to St. Anne's. It was eight days before we got to



Courtesy Webster Collection, N.B. Museum

Log huts

Oromocto. There the captain put us ashore, being unwilling on account of the lateness of the season, or for some other reason, to go further. He charged us each four dollars for the passage. We spent the night on shore, and the next day the women and children proceeded in Indian canoes to St. Anne's with some of the party; the rest came on foot.

"We reached our destination on the 8th day of October, tired out with our long journey, and pitched our tents at the place called Salamanca, near the shore. The next day we explored for a place to encamp, for the winter was near, and we had no time to lose.

"The season was wet and cold, and we were much discouraged at the gloomy prospect before us. Those who had arrived a little earlier had made better preparations for the winter; some had built small log huts. This we could not do because of the lateness of our arrival. Snow fell on the second of November to the depth of six inches. We pitched our tents in the shelter of the woods, and tried to cover them with spruce boughs. We used stones for fireplaces. Our tent had no floor but the ground.

"The winter was very cold, with deep snow, which we tried to keep from drifting in by putting a large rug at the door. The snow, which lay six feet deep around us, helped greatly in keeping out the cold. How we lived through that awful winter I hardly know. Mothers who had been reared in a pleasant country amidst all the comforts of life clasped their infants to their own bodies to protect them from the bitter cold. Sometimes a part of the family had to remain up during the night to keep the fires burning, so as to keep the rest from freezing. Some destitute people made use of boards, which the older ones kept heating before the fire and applied by turns to the smaller children, to keep them warm.

"Supplies expected before the close of navigation did not come, and at one time starvation stared us in the face. Some of our men had to go down river with hand-sleds or toboggans to get food for their families. The men caught fish and hunted moose where they could. In the spring they made maple sugar. We ate fiddle-heads, grapes, and even the leaves of trees. On one occasion some poisonous weeds were eaten along with the fiddle-heads, and one or two died, and Dr. Earle had all he could do to save *my* life.

"In our distress we were gladdened by the discovery of some large patches of pure white beans, marked with a black cross. They had probably been planted by the French, but were now growing wild. I planted some of these beans with my own hands, and the seed was preserved in our family for many years.

"The first summer after our arrival all hands united in building their log houses. Our people had few tools, and those of the rudest sort. They had neither bricks nor lime, and chimneys and fireplaces were built of stone laid in yellow clay. They covered the roofs with bark bound over with small poles. The windows had only four small panes of glass.

"We greatly missed our tea. Sometimes we used an article called Labrador, and sometimes steeped spruce or hemlock bark for drinking, but I despised it.

"Pigeons used to come in great numbers and were shot or caught in nets by the score. We found in their crops some small round beans, which we planted; they grew very well and made excellent green beans, which we ate during the summer.

"In the winter time our people had sometimes to haul their provisions by hand fifty or a hundred miles over the ice or through the woods. On one occasion Dr. Earle and others went up the river to Canada on snowshoes with hand-sleds, returning with bags of flour and biscuits. It was a hard and dangerous journey, and they were gone a long time."

"O loyal-hearted exiles!
Souls true to God and King!
Your deeds will live and blossom
As flowers bloom in spring;
You fought the fight of honour,
You staggered 'neath the blow,
Yet homeless, ruined, broken,
You bowed not to the foe.

"The rugged wilds received you,
The great broad wilds that glow,
Their fertile lands received you,
Where lordly rivers flow;
And there you raised the Banner,
And there it floats unfurled,
A witness to your loyalty,
A challenge to the world."*

*From *Poems of H. A. Cody* by permission of McClelland & Stewart Limited.

Chapter XXV

NEW BRUNSWICK BECOMES A PROVINCE

BY THE CLOSE of the year 1783 the total population of the settlement at the mouth of the St. John River was five thousand. The west side of the harbour the settlers named Carleton, after Sir Guy Carleton. The town on the east side they called Parrtown, after the governor of Nova Scotia, for it must be remembered that at this time what is now New Brunswick and Nova Scotia was the one province, Nova Scotia.

These new settlers soon found that it was very inconvenient to be so far away from the seat of government at Halifax, and representations were made to His Majesty, King George the Third that it would be desirable to divide the province of Nova Scotia into two parts. Consequently the king decreed that the northern part should be erected into a separate province, the Province of New Brunswick, named after the reigning house, the House of Brunswick. It is interesting to note that the king's decree was to take effect on the 24th of June, 1784. Thus, on the one hundred and eightieth anniversary of the day on which Champlain and De Monts had sailed into the harbour and named it Saint John, the Province of New Brunswick was established by a British Order-in-Council.

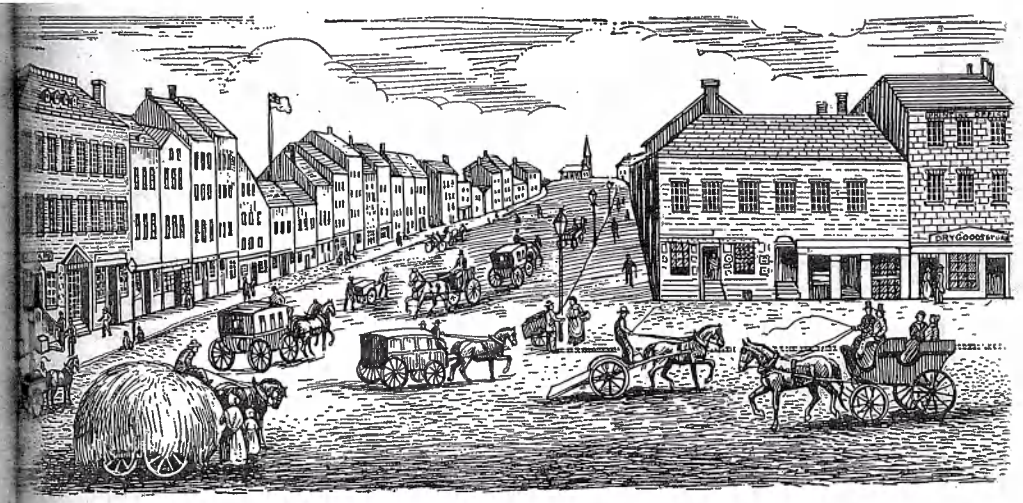
This Order-in-Council reads in part as follows:

"*At the Court of St. James's, the 18th of June, 1784, Present the King's Most Excellent Majesty in Council:—*

A Letter from the Right Honourable Lord Sydney, one of your Majesty's Principal Secretaries of State to the Lord President of the Council, signifying that a great Number of your Majesty's loyal Subjects who have been driven from their

Habitations within the revolted Colonies having taken refuge in the Province of Nova Scotia, and settled upon the Banks of the Rivers St. John and St. Croix, and the Country adjacent, with a considerable Body of disbanded Soldiers who must of course be put to great inconvenience in having recourse to the Courts of Justice by their distance from the present Seat of Government at Halifax, and His Majesty having taken the same into His Royal Consideration has thought it proper that the Province of Nova Scotia should be divided into two parts, by drawing the Line of separation from the Mouth of the Musquat River to its source, and from thence across the Isthmus into the nearest part of the Bay Verte, and that the Tract of Country bounded by the Gulf of St. Lawrence on the East, the Province of Quebec on the North, the Territories of the United States on the West, and the Bay of Fundy on the South, should be erected into a Government under the Name of New Brunswick with a Civil Establishment suitable to its Extent . . . . . to commence on the 24th of this instant June."

The first governor of the province of New Brunswick was Colonel Thomas Carleton, brother of Sir Guy Carleton. Colonel Carleton was born in Ireland in 1735, and was the great-grandson of Lancelot Carleton, who had died fighting for Charles the First. He had served in the 20th Foot Regiment under Wolfe, and now he was to be governor of one of the provinces of this new land. He and his family set sail from England about the middle of September, crossed the Atlantic in eight weeks, and on Sunday afternoon, November 21st, arrived at Parrtown from Digby. The following day Thomas Carleton took the oath of office and became the governor of New Brunswick. He then administered the oath to the members of His Majesty's Council for New Brunswick. This first council included such men as George Duncan Ludlow, Gabriel G. Ludlow, Isaac Allen, William Hazen, Jonathan Odell, Beverley Robinson, Edward Winslow, Daniel Bliss, Joshua Upham,



King Street, Saint John

Gilfred Studholme. To assist in making the laws there was to be a House of Assembly, consisting of elected representatives.

On the 18th of May, 1785, the second anniversary of the landing of the Loyalists, Parrtown and Carleton—with a section of land north of Union Street, the property of Simonds, White, and Hazen, and with Navy and Partridge Islands and the three islands in the Falls—were incorporated as the City of Saint John. The city received the Royal Charter, and became the first incorporated city in British America.

The first House of Assembly was elected by the people in November, 1785, and the first session of the legislature was held in Saint John, in the Mallard House on King Street (where the Royal Hotel now stands) on January 3rd, 1786, followed by a second session the following month. But in 1788 the seat of government was transferred to St. Anne's, which was now called Frederick Town, having been so named three years before by Governor Carleton, in honour of Prince Frederick, second son of George III. The legislature met there on the second floor of an inn on Queen Street on July 18th, 1788, and for many years thereafter.

What had happened in the colonies to the south made the British government feel that it was desirable to try to draw together the English colonies in the north. So, in 1786, Sir

Guy Carleton, now Lord Dorchester, was named governor-in-chief, or governor-general, and was sent out to Quebec, the central point of the Canadian colonies. From that time on the governors of the various provinces were known as lieutenant-governors, and were under the authority of the governor-general, though still appointed by the king.

Peter Fisher, in his *History of New Brunswick*, published in 1825, says: "The Legislature of New Brunswick, like most of the British Colonies, is a miniature of the British Parliament, consisting of the Lieutenant-Governor, the Council, and House of Representatives. The Governor represents the King. The Council form the Upper House, in humble imitation of the House of Lords in England; and the representatives from the different Counties form the Lower House or House of Assembly. The number of representatives for the several Counties is as follows: For the Counties of St. John, Westmorland, Charlotte, and York, four each; the Counties of King's, Queen's, Sunbury, and Northumberland, two each; and two for the City of Saint John, making in all twenty-six." You will note that in those days New Brunswick was divided into eight counties.

Fisher goes on to say: "The Assembly sits in the winter at Fredericton: the sessions continue from six to seven weeks. Its chief business is to manage the provincial revenue, providing for schools, roads, etc., and to make such laws as the state and trade of the province may from time to time require. When laws are enacted that interfere with the Acts of Parliament they are transmitted to the King, with a suspending clause, and are not in force until they receive the royal approbation."

Chapter XXVI

OTHER SETTLEMENTS

LOYALISTS SETTLED all along the southern coast, from Passamaquoddy to Saint John. Some located at St. Andrew's, where houses are still standing which were brought on large scows from towns in what is now the state of Maine but was then part of Massachusetts.

At the head of tide on the Musquash River a mill was built and operated for a number of years by Richard Lawrence. Here Charles Tilton, one of the first settlers, was shot in trying to arrest a deserting soldier. In those days many loyal men in and around Musquash were shot in trying to arrest soldiers who had deserted from the garrison at Saint John and were trying to reach the United States.

Musquash Head was first settled by Richard Bradley who had fought in the Revolutionary War; and Little Musquash by George Carter, a Loyalist of Irish descent. Chance Harbour was founded by two Loyalist refugees, J. Price and David Belding. The Beldings are still there. Dipper Harbour was settled by discharged soldiers, the only family that has remained being that of Hugh Campbell. Here Midshipman, afterwards Colonel, George Anderson settled and built a great mansion of a home in 1813. The house is still standing.

In 1783, Joshua Knight, with a hundred or more others, nearly all Quakers, came from Philadelphia and landed at Beaver Harbour. They brought a number of house-frames and some lumber, and laid off a place for a city. They soon had one hundred homes built, and a population of eight hundred. But their homes were destroyed by a forest fire in 1787, and

most of the people moved back to Pennfield Ridge, so named after William Penn, the great Quaker.

By the year 1788 the banks of the St. John River from the mouth to seventy miles above Fredericton had been settled by the Loyalists. After the Loyalists came to St. Anne's Point the Acadians there were unhappy. They were asked to take the oath of allegiance, but were not willing to do so unless it exempted them from military service. So their lands were taken from them. They asked to be allowed to settle on the Upper St. John, where many Acadians were already living. This request was granted, and they arrived in Madawaska in June, 1785.

Many Loyalist families made their homes in the older settlements in the south-east of the province—Sackville, Westcock, Dorchester, and Memramcook. Some who originally settled at Passamaquoddy and on the St. John later moved to Moncton, Hopewell, and Baie Verte. In time these communities expanded, and descendants of the original settlers extended along the coast to Cape Tormentine, to Shediac, up the Petitcodiac to Coverdale and Salisbury, and across the Petitcodiac to Dover.

From 1761 to 1787 that part of Northumberland County now known as Kent was a wilderness. In 1787 a Loyalist, Mr. Powell, settled on the Richibucto River. At that time there were only four families in the whole county. From then to 1809 a few scattered Acadian families from northern New Brunswick and Gaspé settled on the marshes and beaches of the coast.

In 1786, William Davidson began working two sawmills on one of the tributaries of the North-west Miramichi, and several Loyalists and disbanded soldiers settled on lands obtained from the government and assisted in the lumbering. At this time large pines were so abundant that the very edges of the rivers were fringed with them. In 1790, Davidson shipped three cargoes of masts and spars for His Majesty's

Dockyards. This same year Davidson died, and the mast contract was taken over by Fraser and Thorne, a firm which had recently established itself on Beaubair's Island. The head of the firm, James Fraser, began life in humble circumstances, and by unwearied industry accumulated a considerable fortune; moreover, he was highly respected, and rose to be a privy councillor, the highest distinction possible for a colonial.

At Jacquet River in 1790 settled James Doyle, who had been a soldier in the Revolutionary War. For several years he was the only settler between Bathurst and Dalhousie. Again and again the Indians stole his cattle, destroyed his crops, and threatened to murder him, but gradually he managed to win the favour of some of them, and to intimidate the others.

SETTLERS FROM EUROPE

About the year 1818 a very active immigration from England, Scotland, and Ireland began. John MacDougal from Scotland, with a number of Scottish families from Prince Edward Island, founded MacDougall and Scotch Settlement in Westmorland County. In Dalhousie there is a monument to Captain John Hamilton of Scotland, the first merchant who did business there. About 1830, Mr. Duval, a merchant from the Island of Jersey, settled at Shippegan.

Near the head of the Belledune River in Restigouche County lived in 1832 a French veteran who could have told many an interesting story. He was born in the Faubourg St. Antoine in Paris, was nineteen years old when Louis XVI was beheaded, saw many of the aristocrats guillotined during the French Revolution, fought under Napoleon in Austria and at the Battle of the Pyramids in Egypt—and ended his days on this remote river of northern New Brunswick.

Chapter XXVII

PROGRESS

THE PROGRESS MADE by the Loyalist settlers in a few years is amazing when we remember that most of them knew nothing whatever about farming; they had been townspeople, in comfortable circumstances, and had left their homes not to better their condition, but because it was the only thing left for them to do if they wished to remain under the British flag.

After two or three years they knew what to expect, and how to prepare for it. Fuel was abundant, so their houses were warm. They had made friends with the Indians. As soon as possible rough roads were laid out, and in course of time improved. However, the great means of communication was the rivers, where canoes and tow-boats were used. In winter the ice made the rivers great highways. There were no hotels; everyone kept open house and welcomed visitors. Occasionally books and papers came from Boston, New York, and Halifax.

It must be remembered, of course, that the progress made by the settlers was due in part to the aid they received from a generous British government. But not all who came deserved consideration and assistance from the government. Every Loyalist had to prove his case. Commissions were appointed which held sittings at certain places, especially Saint John. Searching and exhaustive inquiry was made under oath. No claim was recommended until the commissioners were thoroughly satisfied that the applicant was deserving. Each one had to prove that he *was* a Loyalist. His own word was not sufficient. He had to show that he had fought on the side of the king, or if too old to fight had sided with those who had so fought, or at least had not sided with the Revolutionists. He had to

prove his general good character. If he claimed recompense for possessions lost as a result of the war he had to prove it by his own sworn evidence, and by that of others who had known of his possessions. So when a man passed through this searching inquiry and was declared a Loyalist, he had reason to be proud of the fact.

This reminds us of the interesting and tragic tale of the Chandlers. Joshua Chandler graduated from Yale University in 1749 and settled at New Haven to practise law. By 1774 he was the owner of a large estate at New Haven and a salt marsh five or six miles out, and was a member of the Connecticut legislature. But he was soon suspected of loyalty to Britain, and he and his family had to leave the country. They left so hurriedly that a friend who went into their New Haven house the next morning found the table spread for a large company, and none of the food had been touched. His property, valued at thirty thousand pounds, was confiscated.

The Chandlers came to Nova Scotia and settled at Annapolis. In March, 1787, Joshua Chandler took all the family's books, papers, and other evidence of their property, and with his daughter Elizabeth and son William, sailed across the Bay of Fundy, to present their case to the commission which was meeting in Saint John. But a blizzard arose, the vessel missed the harbour, and was driven on the rocks at Musquash Point. William fastened a rope around his body and jumped overboard to swim to land, hoping to secure the vessel; but he was crushed between the vessel and rocks and was drowned. Colonel Chandler, his daughter, and others somehow managed to get to shore, but miles from any dwelling. The colonel urged his daughter to leave him and try to find some house, but she refused. Then he made his way to a high point of rock for a look-out, but he was so numb with the cold that he fell off and died. Elizabeth and a Mrs. Grant wandered about in the woods for two days, and finally died. Another son, Charles, later settled in Amherst.

The march of the 104th

THE MARCH OF THE 104TH

In 1812 war broke out between Great Britain and the United States. This war had little direct effect on New Brunswick. There was no border warfare. But in 1813, in answer to a call for men, the New Brunswick Regiment, the 104th, mostly sons of Loyalists, marched from Fredericton to Quebec, and from there to Kingston, a distance of seven hundred miles, in fifty-two days, one of the great marches of history.

It was February, very cold, with deep snow. The Saint John detachment set out on the 11th, and marched to Fredericton. Colonel Halkett led off from Fredericton on the 16th of February. A battalion company started each day, the last leaving on the 21st. Each company marched in an Indian file half a mile long, with a squad in the rear hauling a toboggan bearing arms, blankets, food, etc. Fifteen miles a day was the distance attempted. The food on the road was pork and biscuits. Each man, irrespective of his rank, took his turn at breaking the road for ten or fifteen minutes. Then he took off his snowshoes and fell to the rear.

They followed in general the course of the St. John River. The first seven days they tramped on hard roads, and slept

in houses and barns. But by the 28th of the month all farms had been passed, and camps were made by cutting evergreen branches, using them for rafters, sides, and floor, after shovelling the snow from the centre to the walls with their snowshoes. A hole was left in the centre for the fire. The cold ranged from eighteen to twenty-seven degrees below zero. By the first of March they had reached Grand Falls. At the beginning of Madawaska County the French met them and drove them all on their sleds for twenty-one miles.

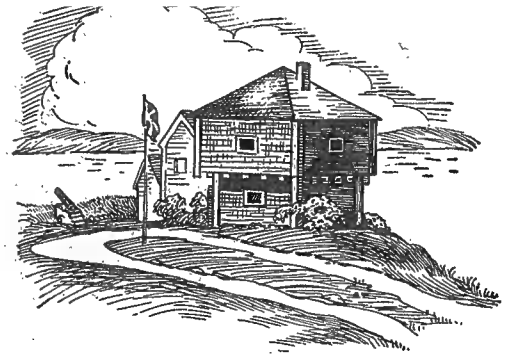
On March 5th they reached Lake Temiscouata. A northwest gale was blowing, with a temperature of twenty-seven degrees below zero. Most of the men were frost-bitten. One company was stranded on the lake in the storm, and provisions ran out.

Lieutenant Charles Rainsford, accompanied by two privates, pushed on to Rivière du Loup for help, a distance there and back of fifty-four miles. They returned before another night with a relief party. The following day a horse and sled met them, bringing food from Quebec. The next day they saw houses and the wide St. Lawrence.

The second stage of their journey, from Quebec to Kingston, was even harder, because the streams had begun to break up and the snows to melt. They fought at Sackett's Harbour, Beaver Dam, Lundy's Lane, Fort Erie. After the war the regiment did garrison duty in Montreal until May 24th, 1817, when it was disbanded.

These disbanded soldiers, with their families, settled chiefly on the St. John River between Presque Isle and Medoctec. Their regimental colours are carefully preserved in the New Brunswick Museum.

In the meantime their departure left New Brunswick undefended, so General Coffin raised a regiment of Fencibles—so called because they enlisted for home defence only. Batteries were erected on Partridge Island, at Fort Dufferin, and at other points to protect the harbour. It was at this time that



The Blockhouse St. Andrews

the Blockhouse was built at St. Andrews, and the Martello Tower at Saint John. Many American prize vessels were brought into the harbour at Saint John, and there was much excitement, but no sea fights took place in the bay.

IMMIGRATION

After this war was over, both the British and the New Brunswick governments spent large sums of money on publicity, in order to secure emigration from the British Isles to this province. In 1816, New Brunswick voted four thousand dollars for immigration, and ships were hired to bring the settlers out. Land was offered at very low prices. Each applicant received one hundred acres, which could be paid for, if desired, by work on the roads. This arrangement was made because of the great need of roads. As a result immigration increased, and when the first census of New Brunswick was taken in 1824, the population was 74,176.

But in 1825 a disastrous event occurred.

THE MIRAMICHI FIRE

By 1824 the timber trade in Northumberland County had increased; ship-building had become another prosperous industry; there were villages with churches and schools; about one million pounds had been invested in sawmills, wharfs, booms, etc. Everything prospered.

Then came the dry summer of 1825. From October 1st to 5th an extraordinary heat prevailed, caused by forest fires to the north and the south. By the 7th the whole Miramichi district seemed to be encircled by a fiery belt. Cooney, in his history written in 1832, thus describes what followed:

"That the stranger may form a faint idea of the desolation and misery no pen can describe, he must picture to himself

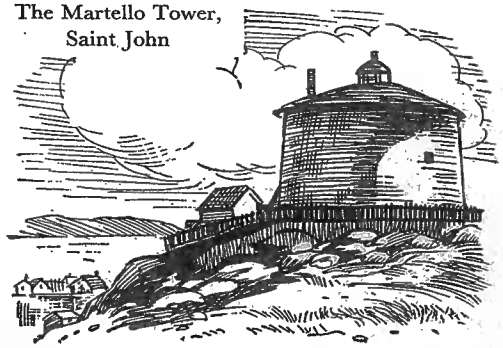
a large and rapid river, thickly settled for one hundred miles or more on both sides. He must also fancy four thriving towns, two on each side of this river; and then reflect that these towns and settlements were all composed of wooden houses, stores, stables, and barns; that these barns were filled with the crops; and that the arrival of the fall importations had stocked the warehouses and stores with spirits, powder, and a variety of combustible articles, as well as with the necessary supplies for the coming winter.

"He must then remember that the cultivated or settled part of the river was but a long narrow strip about one-quarter of a mile wide, lying between the river and almost interminable forests stretching along the very edge of its precincts, and all around it. Extending his conception, he will see those forests thickly expanding over more than six thousand square miles, and absolutely parched into tinder by the protracted heat of a long summer, and by the large fires which had streamed through almost every part of them.

"Let him then animate the picture by scattering countless tribes of wild animals, hundreds of domestic ones, and even thousands of men through the interior.

"What eye can follow the impetuous course of a raging and consuming fire, sweeping over forests, towns, villages, hamlets, rooting up trees, ploughing the earth, and destroying everything.

"What shall we say of the tremendous howling of the storm, dashing broken and burning trees, scorching sand, and flaming houses throughout the air. What of the boiling surges of the river and its different tributaries, flinging their maddened foam all around them, and smashing everything that came within their fury. What of the indiscribable confusion on board of one hundred and fifty large vessels imminently



The Martello Tower, Saint John

The Miramichi fire

exposed to danger; many of them frequently on fire; some burning and others burned. Yells, roarings, and bellowings of wild beasts and domestic animals, perishing by fire and suffocation. Men and women running half-naked in wild disorder, deploring their loss, and anticipating their end. Children looking for their parents, parents looking for their children, mothers encumbered with their infants, urging their way through lakes of fire and columns of smoke.

"The morning of the 8th came. It had rained drearily during the latter part of the night, but the fires still burned, and the land was enveloped in mist.

"Of the towns, villages, hamlets, nothing was visible but embers, ashes, smoke. Newcastle, yesterday a flourishing town of nearly one thousand inhabitants, Douglastown with three hundred, Moorfield, an old and populous settlement, and many others—heaps of ruins. Trees charred, crisped, leafless—some standing with gaunt and shrivelled limbs, many flat on the ground. Thousands of wild beasts dead and dying, as well as domestic animals; myriads of fish—salmon, trout, bass—dead, floundering, gasping, on scorched shores and

beaches; wild fowl also, and human bodies. Dispersed groups of half-famished, half-naked, houseless creatures, all more or less injured, many lamenting the loss of children, relations, friends—all deploring the loss of property."

Statistics say that one hundred and sixty people perished in the flames or were drowned, nearly three times that number were badly burned or injured, and two thousand were left destitute and homeless. But the story had gone far and wide. Contributions of supplies and money were received from Saint John, St. Andrews, Richibucto, Shediac, Bathurst, Halifax, Lunenburg, Pictou, Antigonish, Yarmouth, Amherst, Canada, Newfoundland, Prince Edward Island, the United States, Great Britain. And in 1832, Cooney wrote: "A great deal of the scorched and burnt land, saved by the application of grass seeds and other reclaimants, is green again; Newcastle, Douglastown, etc., have risen from the ashes. Agriculture is rapidly advancing."

Chapter XXVIII

IN 1833

IT IS THE YEAR 1833—just exactly fifty years since that May day when the Loyalists landed at the mouth of the St. John River. Those amongst them who were old, or elderly, are now dead, and many of them rest in the burial ground in the heart of Saint John City. Those who were young men and women are now growing old. Those who were little boys and girls are past middle age. We can imagine these older people talking sometimes to the children of the rising generation and telling them how, fifty years ago, they came as exiles to this new land, leaving behind comfortable and happy homes. What a lonely, rough land this seemed to them, covered with forests, inhabited by Indians, with very few white people anywhere in the land! How cold that first winter was! We can imagine, too, the children listening wide-eyed, and finding it hard to believe that the land in which they are now living was wild forest so short a time ago.

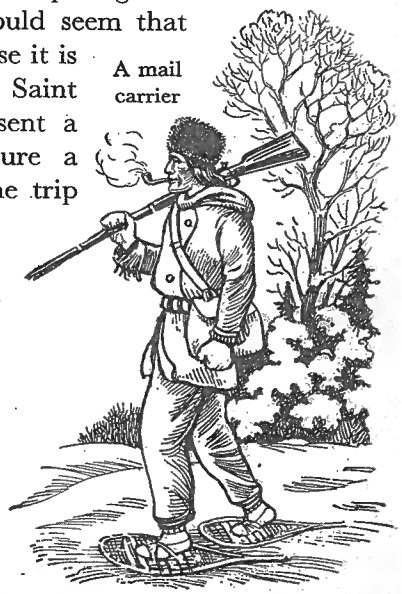
At this time Saint John was quite a flourishing city, with two or three very fine stone houses, and the rest constructed of wood. There was a little grammar school, and there were also several churches.

Fredericton, the capital, was a town of contrasts: there were the primitive cottages of a pioneer town, and the large, impressive stone buildings of a capital and a British garrison town. The town proper had two parallel rows of buildings along the river. There were two inns, The Golden Ball and The Royal Oak. Opposite The Golden Ball was the landing of Avery's ferry, the most important ferry that crossed the river, because it connected with the mail route to Sussex and

outside points. Here, too, was the home and fur-trading station of Peter Fraser. On Queen Street was the inn where the legislature met. Near the head of Queen Street an English woman had a windmill for grinding grain.

The people of those days had their good times. In Fredericton there were numerous balls and dinners at Government House and elsewhere. On September 26th, 1821, Lieutenant-Governor Smyth gave a ball in the Madras schoolroom, King Square, Saint John, in honour of the coronation of King George the Fourth. More than two hundred ladies and gentlemen were present. The next day, September 27th, was the thirty-eighth anniversary of the landing of the Loyalists of the Fall Fleet. Three tables were spread in King Square for all ranks of people, and on each was placed an ox roasted whole. In the evening a great dinner was given in the schoolroom. Colonel Drury, the postmaster, was in the chair, and the lieutenant-governor was present. Salutes were fired, rockets were sent up, and the band of the 74th Regiment played. Governor Smyth ordered roast beef and plum pudding for the prisoners in the jail.

Mails were carried by couriers on horseback once a week between Saint John and Fredericton, and the postage on a letter was seven pence. However, it would seem that these mails were not very dependable, because it is recorded that in 1830, Barnabas Tilton of Saint John, wishing to marry Anne Scammell, sent a special messenger to Fredericton to procure a marriage licence. The messenger made the trip on horseback, and was paid forty dollars.



A mail carrier

There was also a mail service between Fredericton and Quebec, once a fortnight in summer by bark canoe, and once a month in winter on snowshoes. Try to picture one of these old-time postmen who travelled for days that long and perilous

journey, a large part of it through dense forests—with his moccasins of untanned moose-skin, knitted woollen belt ornamented in attractive colours, a gun on his shoulder, a hunting-knife in his belt, and a black pipe between his teeth.

On the St. John River was a steamer, the *John Ward*, which made one trip a week between Saint John and Fredericton. The steamer *St. John* ran across the Bay of Fundy, and the *Royal Oak* between Saint John and Boston; but there was as yet no ferry between the east and the west sides of the harbour.

On Partridge Island was a lighthouse, built in 1791—the third lighthouse to be built in what is now Canada. It was maintained by dues levied on vessels entering the port.

All over the province lumbering flourished, timber found a ready market, the country was well-stocked with sheep, the spinning-wheel was busy in every house, grain was grown.

Kent County had been detached from Northumberland County in 1828, and was rapidly advancing. Population had increased, roads were opened, bridges were built, an improved breed of cattle was introduced, saw and grist mills were built, and ship-building was a great industry.

Let us try to picture life as it was lived in those days. Those dwellers in the cities, towns, and larger settlements had many neighbours, and pleasant social life, in the intervals of hard work. But those on the farms were usually many miles from neighbours, and lived lonely lives, especially in winter. Even here, however, there was social life, when the neighbours gathered together for a "logging bee" to help a neighbour build a log home; or for a "raising bee" to help a neighbour raise the walls of a new house; or for a "quilting bee" to help a young maid soon to be married to quilt the patchwork bed-coverings which she had been diligently sewing since she was a little girl. At these times they worked all day, and spent the evening in singing and dancing.

What sort of homes did they have? Nearly all were of wood, quite plain. The houses of the richer folk were generally

two stories in height, with a high pitch roof. The average country house was a storey and a half in height, with a narrow hall in the middle and two rooms on each side. A high chimney with fireplaces heated the kitchen and sitting-rooms. These fireplaces were huge, very pleasant to look at with a cheery fire blazing, and in moderate weather kept the rooms fairly warm; but in zero weather one usually found himself roasted on one side, and almost frozen on the other. In the newer settlements log houses were most common, and it needed a vast amount of wood to make them comfortable in winter; but fortunately there was abundance of wood.

Do you know how the cooking was done? It was all done in the big fireplace. There was a swinging crane over the fire, with hooks of various lengths hanging from it. On these hooks the pots were hung. Bread was baked in a large flat pot with a cover—called the bake-kettle—which was placed on the hearth, with live coals all around it and piled on the cover. Meat was usually stewed so that it could be eaten with a spoon, because the people had no forks.

How did they light their fires? There were no matches in those days; there were just two ways of making a fire—the very slow process of striking a spark from a flint, or the much quicker way of lighting it with hot coals from another fire. If you were a small boy or girl who had been left to tend the fire while the older members of the family were busy at much harder tasks, and if you were so careless as to let the fire go out, you would be told that you could walk two or three miles to the nearest farmhouse and bring back some hot coals to start another fire.

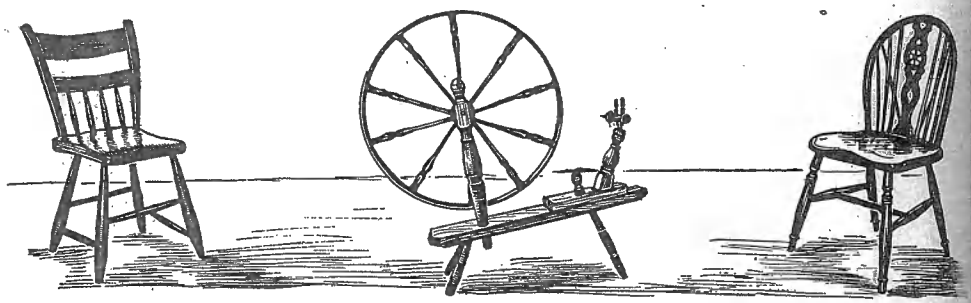
Now let us look at the clothing of this period. The women wore homespun dresses, of what is called sheep's gray, or maybe dyed blue, or possibly plaids, with mutton-leg sleeves, and of course the skirts reaching almost to the ground; on their heads were coal-scuttle bonnets. The men wore homespun suits of the sheep's gray, enormous capes covered with pleats, and

hats with bell-shaped crowns. Remember these clothes were not bought in a store. The wool was sheared from the sheep on the farm, and carded by the women. Every house had a spinning-wheel and loom, and these were kept busy spinning the wool into woollen threads, and then weaving it into cloth. If anyone wished to have blue or plaid cloth, the women did the dyeing. Travelling tailors went from house to house and made the men's Sunday suits.

Cotton could sometimes be bought, but was very costly. Some of the women grew their own flax and made a coarse sort of linen. One dress, of course, had to last a long time—and no one expected to have more than one at a time. Shoes, too, were homemade. The cow's hide was tanned into leather on the farm, and the travelling shoemaker made the shoes.

In the country the furniture was very plain. Few had carpets. If there was one in the best room it was of wool, made on the farm. Chairs were usually of painted wood, made at home, and sometimes had rush seats made by the Indians. In the kitchen, which was the room most used, the seats were benches. Sometimes the children slept in trundle beds—little low beds which in the daytime could be "trundled" under the bigger beds, and so give more room.

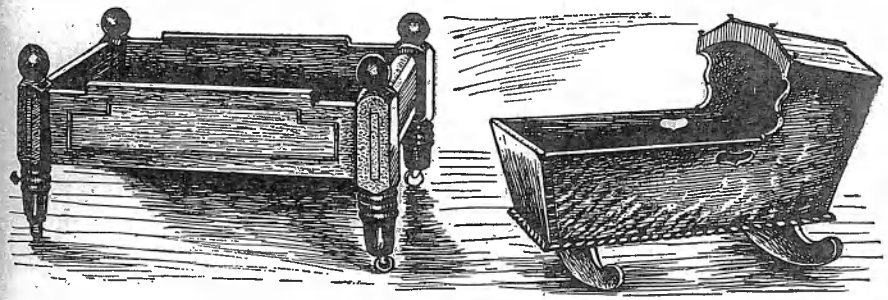
For light, when more than firelight was necessary, candles were used, and these also were made at home. There were two



Loyalist chairs and spinning-wheel

kinds—moulded and dipped. Both were made of tallow, from the fat of the animals killed on the farm. The fat was placed in a large pot, heated slowly until it was thoroughly melted, and then strained. The dipped candles could be made more quickly. Two kitchen chairs were used, placed about five feet apart. Two sticks were laid across the seats from chair to chair. Then twelve small sticks, each holding two wicks, were laid across the long sticks, so that the wicks hung down. Then the dipping began. The first of the short sticks was taken from its place, and the wicks were dipped into the hot tallow; then they were hung back in place on the line. The same thing was done with each of the other eleven short sticks. By this time the first stick was cool enough to dip again. After several such dippings the candles were large enough, and could be left all night to harden.

The moulded candles took longer to make, but were more regular, and a better shape. The moulds were made of tin, each mould holding four or six candles. The mould was the shape of a candle, open at the top (which would be the base of the candle), and with a tiny hole at the bottom (which would be the tip). A stick was laid across the top, and the wicks were laid over this stick, down through the moulds, and out of the tiny holes at the tips. The two ends of each wick were tied in a knot close to the hole, which kept the tallow from



A trundle bed and Loyalist cradle

running out, and also pulled the wick straight through the mould. Then the hot tallow was poured in, and the moulds were left until the tallow hardened. The knots at the tip were then clipped off, and the stick was lifted, bringing the moulded candles with it. The loop of wick was cut off, and the candles were ready for the candle-sticks.

The books in the average farmhouse consisted of a Bible, perhaps a book of sermons, and possibly a copy of "Pilgrim's Progress." Many a girl or boy who was fond of reading read the Bible through from cover to cover two or three times.

A glimpse of the way of living among the well-to-do in Saint John may be obtained from the list of Benedict Arnold's effects, sold at auction: "Feather beds, mahogany four-post bedsteads, chairs and sofas covered with blue damask, fire-screens, card-tables, tea-tables, a secretary desk and bookcase, a sedan chair, an elegant set of Wedgwood Gilt Ware, a set of Nankeen China, a Terrestrial Globe, a Lady's elegant Saddle and Bridle."

Schools? There was a grammar school, that is a high school, in each county, but there were very few other schools, and none of them were free. In the rural districts children were taught by their parents, as they had time, or sometimes by a schoolmaster who travelled from place to place, staying a little while in each section.

Ketchum describes a typical settler of those days: "He was characterized by sterling virtues, strong prejudices, devotion to church and state, fondness for tradition, dislike of innovations. He was devoutly religious, with a strong sense of an over-ruling Providence guiding the people in the wilderness of New Brunswick as He guided the children of Israel. But he was not puritanical; he had had a taste of that and had discarded it as too gloomy, too hard, too severe. He retained the good in it, and cast away the evil. He thought it was well to be merry sometimes, and cheerful always. Politically he believed in government by a king, and hated the thought of a republic.

He was industrious, believing that it was well to be busy at all times. He laid great stress on honour and honesty. To be solicited for his vote was to be insulted. To sell his vote was to partake of the sin of Esau.

"He discussed with his neighbours farming conditions and the prospects of a fair price for his crops; but he also discussed the great questions of the day, kept in close touch with affairs 'at home' (Britain), and was interested in world affairs. He believed absolutely in close connection between his native province and Britain. He was not intolerant in matters of race and religion, considering the times. He got on well with the French Acadians."

It is interesting to read of travelling conditions in those days. It was the custom of the House of Assembly to vote considerable sums of money to induce settlers to locate themselves at convenient intervals throughout the unsettled regions of the province, in order that passing travellers might find shelter and accommodation at their houses.

Raymond in his "Random Notes" tells of a man named John Mann, of Scotland, who came out to Canada, travelled about, and then went back to Scotland and wrote a sort of guidebook for people who were planning to visit this new land. In 1820, John Mann came to New Brunswick from Upper Canada by way of the St. Lawrence and the Temiscouata Portage to the St. John. He crossed the portage to Lake Temiscouata with some Indians who took him in their canoe, and he proceeded with them down the Madawaska River. At the end of a hard day's paddling they arrived at the Madawaska Settlement and stopped at a house. Mann wrote: "The people were remarkably civil; and as they had accommodation for travellers, they entertained us very kindly. Need I mention how comfortable I felt sitting before a good fire with a plentiful supply of agreeable provisions? After supper the landlady gave me a bed before the fire. The Indian and his squaw were accommodated on one side of it, and the Indian boy on

the other. The landlord and lady retired to a kind of bed in one of the farthest corners of the house, and the two sons lay on the floor in another corner with a buffalo below them and another above them. The daughter also slept on the floor at the foot of the parents' bed with a couple of old threadbare blankets rolled about her."

Raymond goes on to tell how Mann went on down the St. John River. He travelled from Andover to Fredericton—one hundred miles—in one day, in a canoe by himself. He erected a pine bush in the bow for a sail, and had only to steer the canoe.

Early records also tell us that on the 15th of July, 1797, Munson Jarvis of Saint John sold to Abraham de Peyster, also of Saint John, for sixty pounds one negro man named Abraham, and one negro woman named Lucy.

We read, too, that during the War of 1812 the *Romulus*, British ship of war, arrived at Saint John on May 25th, 1815, with three hundred and seventy-one slaves who had fled to the British ships of war for safety. It was these slaves who founded the negro settlement at Loch Lomond.

Chapter XXIX

IN 1863

LET US TAKE ANOTHER LOOK at New Brunswick just thirty years later, in 1863, eighty years after the landing of the Loyalists. What changes do we find?

BOUNDARIES

First of all, we find that the boundaries of the province had by this time been finally settled. The Bay of Fundy, Gulf of St. Lawrence, Bay Chaleur, and the St. Croix River were natural boundaries. But the boundary in the south-east between New Brunswick and Nova Scotia, and that on the north between New Brunswick and Quebec, had been much disputed; while the international boundary on the north-west, between New Brunswick and Maine, came very near causing a war between the two countries.

The *old* boundary between New Brunswick and Nova Scotia had been established by the British government when New Brunswick was made a separate province in 1784; but it did not suit the authorities at Halifax, who tried to change it so as to give Nova Scotia more territory. A spirited dispute over this boundary arose and lasted for years. Finally, in 1859, the boundary was definitely settled as follows: the Missaguash River from its mouth to the head of its tide, then by compass lines along its general course as far as Portage Bridge two miles to the south-west of the source of the river; from this point in a straight line to the Tidnish River, near Tidnish Bridge.

The boundary on the north between New Brunswick and Quebec, after continued disputes and investigation by commissions, was finally settled in 1855.

The details of the international boundary between New Brunswick and Maine were the cause of prolonged discussion and dispute, and twice brought the two countries perilously near to war. The original boundary was established by the Treaty of Paris in 1783, but the dispute arose from different interpretations of that treaty. In 1828, Maine announced that she would fix her own boundary regardless of Great Britain or the American Congress. Some Americans, under a man named John Baker, crossed into what was supposed to be New Brunswick and established themselves. On July 4th they raised the American flag. A New Brunswick official, George Morehouse, went to the scene, removed the flag and took it away. As soon as he was out of sight, Madam Baker proceeded to the nearest shop, bought another, and calmly floated it in the breeze. The governor of New Brunswick, Sir Howard Douglas, heard of it, and sent a constable to seize the flag and bring Baker a prisoner to Fredericton. This was done. The governor of Maine and the American government asked for his release, but Sir Howard refused to grant it. Baker was tried, found guilty, fined, and sentenced to three months' imprisonment.

The next dispute was called the Aroostook War. It was, however, a bloodless war. In 1837 there was a dispute over a tract of timberland on the Upper St. John. Both province and state prepared for war, and only a narrow stream separated their opposing forces—one under the governor of Maine, the other under Sir John Harvey, the governor of New Brunswick. But before they began fighting, General Winfield Scott arrived on the scene, quieted the governor of Maine, and conferred with Sir John Harvey. As a result, both parties agreed to withdraw and report the situation to their governments. A commission was appointed. It consisted of Lord Ashburton for Great Britain, and Daniel Webster for the United States. They rendered their decision in 1842. It was accepted by both countries, and the Ashburton Treaty, signed at Washington

in 1842, settled the matter for ever. It is interesting to note that Baker's land was on the New Brunswick side. He accepted the situation cheerfully, and became an industrious, loyal, and capable citizen. His descendants live at Baker Brook to-day.

THE SCHOOLS

One of the greatest changes in these years was in the schools. Acts of the provincial government had established a normal school, appointed inspectors and a chief superintendent of education, and established a board of education. Parish schools were set up. It is estimated that at this time there were in the province seventy-six thousand children of school age, and that about forty-one thousand were attending school.

A woman who attended school in Queen's County in those days says: "The school was a small one-room building. In the centre of the room was a stove in which wood was burned. The people of the district provided the wood and cut it. It was the teacher's job to keep the fire burning. The older pupils were expected to take turns in sweeping and dusting the room.

"The stove was surrounded by small benches with backs, where the little children sat. They had no desks. On two sides of the room were two long desks for the older pupils. Each desk was fastened to the wall, and consisted of a straight piece at the back, on which we kept our ink and books, and a slightly slanting part on which we wrote. In front of this long desk was a bench with no back. You had to swing your legs over this bench to sit down at the desk, and while you sat there you had your back to the schoolroom. The teacher's desk was on a slightly raised platform opposite the door.

"There was no blackboard. We used slates for everything, even examinations. The only paper we had was our copy-book.

"School hours were from nine to twelve, and from one to four. I walked a mile and a half to my first school, and three miles to the second—many a time through snowdrifts up to my waist, but a little thing like that didn't keep us home.

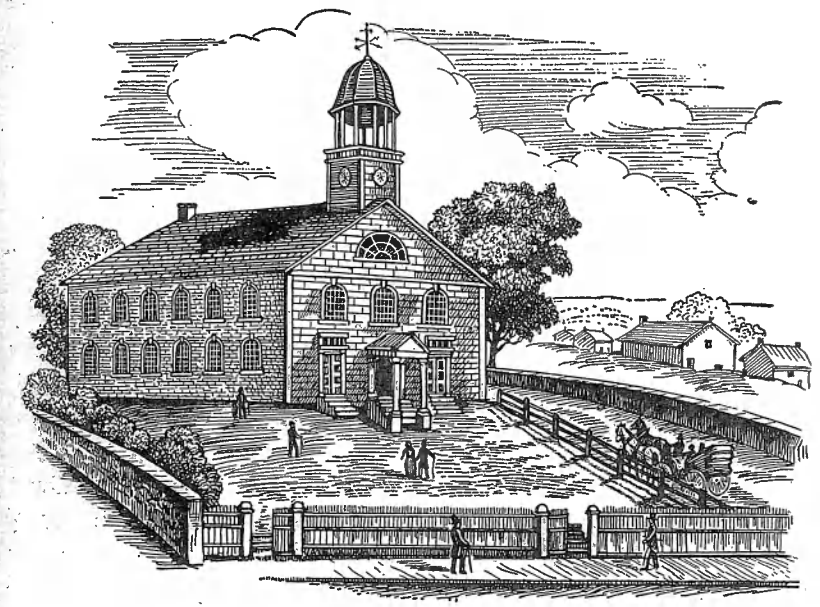
"The schools were not free. Parents had to pay so much money for each child, and the teacher received so much money and her board—which meant that she boarded in turn at each home in the district, the number of days being proportional to the number of pupils attending the school. There would be some who were too poor to board the teacher—they might be able to feed her, but could not give her suitable accommodation—so some of the others took extra days to make up for this.

"All fees were paid quarterly, and you paid extra for Latin, French, Geometry, Algebra, and Roman History—thirty-five cents a quarter for each."

An interesting feature of education in those days was the competitive examinations, for prizes. A day was set, usually in July or August, and on that day a limited number of the more advanced pupils from the various schools in the county, with their teachers, parents, and a large number of interested friends, would assemble at an appointed place. Here the pupils would undergo a searching written examination, conducted by the president of the university, the chief superintendent, and the inspector—an examination which lasted for seven or eight hours. The papers would be carefully marked that night, and the following morning the prizes would be presented and short addresses delivered.

CHURCHES

On the coming of the Loyalists a Church of England missionary, the Reverend John Beardsley, was located at Saint John. Services were held in a wooden building on Germain Street, a building that was also used for meetings of the city council and the courts. In 1787 the British parliament made a grant of two thousand pounds for the purpose of building



Old Trinity Church

churches in New Brunswick. Trinity Church was begun in 1788, the corner-stone being laid by the Right Reverend Charles Inglis of Halifax, first Anglican bishop in British North America. The church was opened for use on Christmas Day, 1791. For twelve years no heating was provided. Evening services were begun in 1835, the lighting used for these services being "the best London sperm candles, fresh made for the use of Trinity Church."

You will remember that the Loyalists who settled at Kingston set aside land for a church and for a school before they drew lots for their own lands. Their first rector was the Reverend James Scovil, and the church was completed in 1789.

By 1845 there were thirty-two Church of England clergymen in the province, and it became a separate diocese, with the Right Reverend John Medley, D.D., as first bishop.

There were a number of Methodists among the Loyalists who came to New Brunswick. As early as 1780 a Methodist missionary, William Black, was working in the Chignecto district, and in 1788 the first Methodist church in Canada

was built at Point de Bute. In 1792 the Methodists of Saint John purchased the building that had been used by the Church of England. They used it until 1807, when they built a church on the corner of Germain and Horsfield Streets.

Among the Loyalists there were also many Presbyterians, but not enough in any of the country districts or even in Saint John to form a congregation and have a settled minister until 1817, when St. Andrew's Church was built in Saint John, and the Reverend Dr. Burns became its first minister. By the year 1833 there were five ministers of this church in New Brunswick, and they met at Fredericton and formed the first presbytery of New Brunswick in connection with the Church of Scotland.

The Baptist Church in New Brunswick really begins with the preaching of the evangelist Henry Alline, in 1776. Among his converts was Edward Manning, who may be considered the Father of the Baptist Church in the Maritime Provinces. He made his first visit to Saint John in 1805, and found not one Baptist family in the city. In 1810 the first church was organized, consisting of seven men and five women; and in 1816 a church building was erected on the corner of Germain and Queen Streets. By 1840 there were forty-six churches in the province.

In 1855 there were four Congregational ministers in New Brunswick—at Sheffield, Saint John, Cardigan, and Keswick Ridge.

It is said that the first Roman Catholic clergyman to hold a service in Saint John after the arrival of the Loyalists was the Reverend Charles French. The service was held in the city hall, Market Square, about 1813; and about this time the Roman Catholics started to build a chapel on the corner of Sydney and Leinster Streets. This chapel, St. Malachi's, was opened by Father French on October 1st, 1815. By 1863 there were a number of Roman Catholic churches in various parts of the province.

COMMUNICATIONS

Important changes had taken place also in travelling conditions. In 1836 they began to use stage-coaches—comfortable, spacious coaches, with room for a dozen or more passengers, with their baggage. These coaches were drawn by four or six horses, and the driver was a very important person, at least in his own eyes.

Coaches ran regularly from Saint John to Fredericton, from Fredericton to Woodstock, from Chatham to Fredericton, from Saint John to Amherst.

The Chatham coach left Chatham every Monday morning at six o'clock, crossed Rainnie's ferry, called at Mr. Chamber's in Douglastown at seven, went on to Mr. Hammill's hotel at Newcastle, left there at eight o'clock, and arrived in Fredericton at four o'clock on Tuesday afternoon. It left Fredericton every Thursday morning at seven o'clock and arrived at Chatham on Friday at four o'clock.

The Saint John-Amherst coach left Saint John at seven in the morning, and stopped at Ketchum's, Hammond River; Hayes's, Norton; Watters's at the Portage; Halstead's, Petitcodiac. The trip took three days, but the stage travelled only in the daytime; the nights were spent at comfortable inns. Anyone who wished to take this trip booked his passage the week before at John Lockhart's on the north side of King

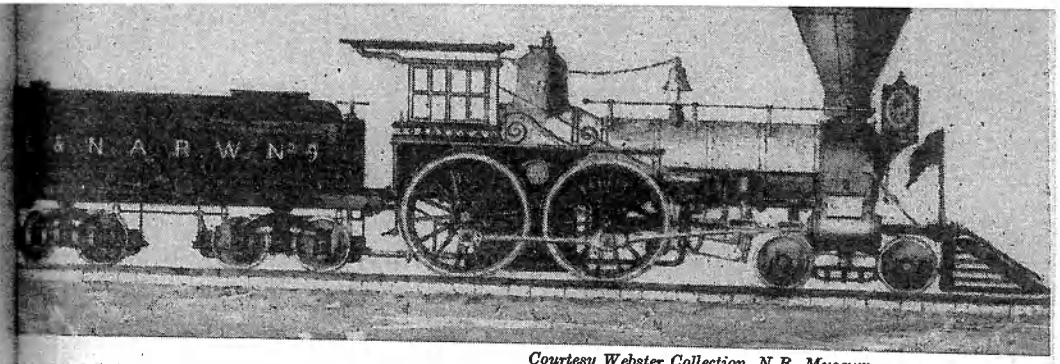
Square; and the fare to Amherst was thirty-seven shillings and sixpence.

These coaches carried the mail. British mails came overseas on the Cunard steamships to Halifax. A stage-coach carried mails and passengers from Halifax to Sackville, which had been selected as the post office for New Brunswick. At Sackville mail-bags were made up for Fredericton, Saint John, and North Shore points. Here, too, mail from various parts of New Brunswick was made up for London and Liverpool.

You will note that by this time steamships—the Cunard Line—were crossing the Atlantic. One writer tells a story of this line which is interesting to us in New Brunswick. In the beginning of the nineteenth century there lived at Sackville a merchant and shipbuilder named William Crane. He and two friends from Halifax, Mr. Howe and Mr. Cunard, were on their way to England in a sailing vessel when they met the *Sirius*, the first steam vessel to cross the Atlantic. The moment he saw that steam vessel Mr. Crane had a vision of the great change that was coming. He suggested to Mr. Cunard that he undertake to run a steam line from Liverpool to Halifax, and offered to help him. Mr. Cunard was interested and began to make plans for such a service; but it was Mr. William Crane of Sackville who interviewed the British minister and convinced him by facts and figures that it could be done, and succeeded in securing from him the promise of a government subsidy for the Cunard Steamship Service.

But even so, news of what was happening in England was received in New Brunswick not, as now, the very day it happened, but three weeks later when the mail arrived. Even when the Transatlantic Cable was completed, in 1866, the cost was so very high that little news was transmitted by it.

On the Saint John River there was a new vessel, the *Reindeer*, the first vessel in the world to be propelled by a compound marine engine, that is, one in which high and low pressure steam are combined. Both the vessel and the engine were



Courtesy Webster Collection N.B. Museum

The *Ossekeag*—built in Saint John, 1859

designed by a New Brunswicker, a native of Queen's County, Benjamin Franklin Tibbits. There was also a steamboat, the *Novelty*, running from Fredericton to Woodstock.

By 1863, too, a railway had been completed from St. Andrews to Canterbury. A coach ran from Woodstock to Canterbury to connect with "the cars." To go from Woodstock to Boston, one took the coach to Canterbury, "the cars" to St. Andrews, a boat from St. Andrews to Saint John, and another boat to Boston; and the whole trip cost five dollars.

There was also a railway from Saint John to Shediac. In 1858 the part from Saint John to the Kennebecasis had been completed; by the following June it was operating to Hampton, and by the fall of 1859 to Sussex. In 1860 it was continued to Shediac and Point du Chêne.

As the trains began to run there was no further need for the stage-coaches, and so they gradually disappeared.

THE GREAT FRESHET OF 1846

Some years before this, in 1846, occurred what is known as the Great Freshet. Deep snows fell during the winter. Then early in March soft weather set in. By the 13th this had turned to rain, which continued to fall heavily for over a week. The result was that the river rose with a rush and broke the thick, strong ice. The ice began to run out about the 25th of March, and by the 28th, ice from Grand Falls had run down and jammed the river just above Fredericton. Keswick flats were flooded to the depth of twelve feet. The flood swept up Keswick valley for twelve miles, and almost all the

buildings on the islands were carried away. A family named Graves, who lived on Shore's Island, did not have time to escape; they were driven to the roof of their small house. They remained there all night and were rescued by boats from the mainland the next morning.

For three days the people of Fredericton lived in terror lest the big jam should go down and lodge below the city, and cause great loss of life and property. There was no dynamite in those days; but a subscription list was started for gun-powder to blow up the jam. Just when the powder-cans and fuses were placed and ready to use, the small jam below the city began to move out. This relieved the situation, and the upper jam gradually melted away.

IRISH IMMIGRANTS

On Partridge Island at the entrance to Saint John harbour we find the graves of six hundred immigrants. They tell the sad story of 1847. In that year there was a famine in Ireland, following the failure of the potato crop. Consequently a great many Irish people left home and migrated to this province. The ships began to arrive in Saint John in May, and it was found that most of them had buried some of their passengers at sea, passengers who had died of the terrible and dreaded typhus fever. All the surviving passengers were placed in quarantine on Partridge Island; but soon the buildings there were filled, and a hospital had to be established in the city. Altogether fifteen thousand immigrants arrived during the year. About six hundred of them died at the quarantine hospital, and were buried on Partridge Island; and almost as many died in the hospital in the city.

A FREDERICTON STORE

In a book called *Way Back When*, written in 1929, Slason Thompson, who was born in New Brunswick in 1849, tells about the store that his father kept in Fredericton from 1850

to 1860. There he sold "tea which came in sailing-vessels from China, packed in lead-lined chests; coffee from Java in the bean, which was roasted and ground in the store; white sugar in cone-shaped loaves about a foot high and six inches in diameter, which were broken into lumps and sold as loaf or lump sugar; brown sugar, bright yellow in colour, which came from Porto Rico direct to Saint John in hogsheads; and an article which adorned every grocer's counter from the Bay of Fundy to the Madawaska wilds, plug tobacco to chew, and 'tobacco for them as smoked' of every known variety and colour."

SPORTS

Thompson tells us that the summer sports were marbles, mumbly peg, football, cricket, and baseball; in winter, skating, snowshoeing, tobogganing, and curling.

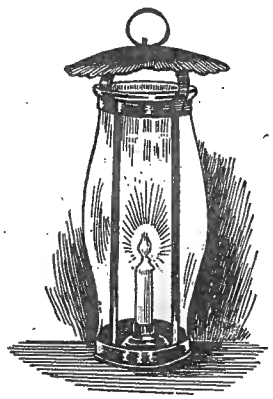
He describes his homemade skates. His father had a pair of steel runners hammered and shaped for him out of two flat rasps or files. The wooden bodies he made himself in his father's workshop. The runner was fastened to the wooden body by a screw at the heel which ran up through the wood and was screwed into the boot heel. The skate was attached to the boot by a strap running through three slots in the wood. These straps had to be pulled very tight to keep the skate from slipping.

He tells us that in January, 1868, he and his friend, Charles Beckwith, went to Saint John to take part in a skating tournament. They skated down the river on their homemade skates. They left early in the morning, skated down the main river to the Belleisle, then up the Belleisle, then walked a four-mile portage to the Kennebecasis, and skated down to Rothesay, where they caught a local train into Saint John. That same night they took part in the tournament, and then returned to Rothesay. They spent the night with relatives there, and the next day skated back. When they got as far as Oromocto,

they were overtaken by a snowstorm, which finally forced them to remove their skates and foot it for five miles to the home of a friend. They continued their journey the next day.

LAMPS

During the years from 1840 to 1863 candles were giving place to lamps. For outdoors, lanterns were used. These were one foot high and six inches in diameter, with a socket in the centre of the bottom for a piece of candle (never a whole candle). The sides were perforated with small holes of various shapes. These holes had to be small to keep the wind out—and they kept the light in. The flame of the candle was hot enough to keep the hand of the carrier comfortably warm even in zero weather.



A candle lantern

THE MARCH OF THE 62ND

The London Illustrated News of March, 1862, gives a very interesting account of the march of the 62nd Regiment from New Brunswick to Canada. At this time it was feared that war might break out between the United States and Canada. So, on New Year's Day, 1862, troops of the 62nd, a British regiment which had been stationed in Halifax for several years, along with reinforcements sent from England, set out for Canada. There were seven thousand of them, and they left for St. Andrews by boat.

After staying a short time in St. Andrews, they took the train for Canterbury. The train started at eleven o'clock at night, but owing to some mishap it was held up for hours during the night and did not reach Canterbury, seventy miles away, until noon the next day. From Canterbury the troops set out for Woodstock, a distance of twenty-one miles. Here they rested for four or five days, and then set out in sleighs.

Each sleigh seated comfortably eight men besides the driver, and was drawn by two horses. The weather was very cold, but the government had made excellent arrangements for the men's comfort. They set out at eight o'clock each morning, and stopped at five or six o'clock in the evening, averaging about twenty-five miles a day. At the end of each day's journey stations had been fitted up where the men passed the night. These were generally houses or inns which had been rented for the purpose. Half way between these, temporary stopping places had been arranged, where the men stopped for lunch. A detachment of the commissariat hospital corps was on the route constantly, to keep the stations in good order and look after the comfort of the men.

The first day they reached Florenceville; the second, Tobique; the third, Grand Falls; the fourth, Little Falls; the fifth, Fort Ingall; and the sixth, Rivière du Loup, just one hundred and twenty miles below Quebec. The *London Illustrated* speaks of the "extraordinary care taken by the New Brunswick authorities to forward the men with dispatch and comfort."

Chapter XXX

RESPONSIBLE GOVERNMENT

YOU WILL REMEMBER that as early as 1786 the British government, realizing that in union is strength, felt that it would be wise to take steps to draw the British colonies in America more closely together. So Lord Dorchester was appointed governor-general, and stationed in Quebec.

Lord Dorchester soon realized that this was not enough, and in 1789 he recommended to His Majesty's government that it might be advisable to establish also a general *government* for these colonies, in order that they might be more effectively united. However, no attention was paid to the suggestion, and Upper Canada (Ontario), Lower Canada (Quebec), Nova Scotia, New Brunswick, and Prince Edward Island continued to be separate colonies or provinces, each with its own government—crown colonies, each directly under the British crown, the crown being represented by the governor-general, and each province having a lieutenant-governor, appointed by the king.

Then, in 1838, Lord Durham, the governor-general of that time, made an official report on the Affairs of British America—a report which is commonly referred to as the *Durham Report*. This report insisted on a complete change in the way of governing these colonies in America. Some of the British ministers were afraid of giving them too much freedom, lest they should do as the colonies to the south had done—break away from the Empire. Durham pointed out that this was a false idea, and might drive the colonies to do the very thing the ministers feared. Self-government, he claimed, was a British right, and these colonies had a right to govern themselves. This would inspire them with such faith

in Britain that their *faith* would bind them to the Empire as *force* would never do. Lord Durham had a vision of a federation of all these colonies, which would make them grow into a great nation. But he also had wisdom, and he saw that the time had not yet come for the fulfilment of his dream. So he advocated the union of Upper and Lower Canada as a beginning. This union was accomplished in 1840.

Just what did Lord Durham mean when he advocated "self-government" for these colonies? You remember that Peter Fisher, writing in 1825, said that the legislature of New Brunswick was a miniature of the British parliament. So it was in form, but there was one great difference—the governor was appointed by the British government, and so were his advisers or council. The governor and the Council managed the affairs of the province, and had sole control of the revenue which came from the sale of timber lands and other crown lands, and from duties on imported goods, duties which were levied by the British parliament. They could use these revenues as they pleased, without consulting the Legislative Assembly. The people elected the members of the Legislative Assembly; but the governor and his council appointed officials and spent the public money without consulting the Legislative Assembly. Consequently, the people, through their representatives, had no control over the affairs of the province; or, to put it in another way, those who held the power—the governor and his council—were not *responsible* to the Legislative Assembly, that is, to the people, for their actions. This was the case not only in New Brunswick, but in all the British colonies in America. Therefore, as Lord Durham said, these colonies did not have self-government, which is a British right.

This condition was made worse by the fact that the governor and his council filled all offices with their friends and relatives, and came to look on these offices as belonging to them and their families. This determination to keep all positions in certain families became known as the *Family Compact*.

In the very early days most of the people were too busy building homes and earning a living to think much about public affairs. However, even in those early times New Brunswick had two Loyalist members in the Legislative Assembly who wanted a more democratic form of government. These were Elias Hardy, a lawyer of English birth, and James Glenie, an engineer born in Scotland. In the legislative session of 1795, Glenie brought in a bill which would have given New Brunswick a greater measure of self-government. It passed the Assembly, but was of course rejected by the governor and the Council, who declared that it was practically a declaration of independence of the mother country. Yet everything in that bill has long ago been recognized as the right of every self-governing British colony, and Glenie should be remembered as a reformer who was ahead of his time.

As time went on, the desire to build up in New Brunswick a democratic government increased, until the people became determined to bring about the change. The change came more quietly in New Brunswick than in the other colonies because we had two lieutenant-governors, Sir Howard Douglas and Sir John Harvey, who were in sympathy with it.

During all this time the Council had been performing a double duty: managing the affairs of the province and making laws. In 1833 the Council was divided into two councils—the Executive Council of five members to manage affairs, and the Legislative Council of fourteen to make the laws.

The next year a young lawyer, Lemuel Allan Wilmot, was elected to the Legislative Assembly, and soon became the leader of a party called the Reform Party. In 1837 the Reform Party secured for the Legislative Assembly control of the revenue from the sale of timber and crown lands. This revenue had been used to pay the salaries of the governor and certain officials; the Assembly undertook to pay these in future.

This sudden acquisition of wealth—about eighty thousand dollars a year, and in addition a surplus of seven hundred and

fifty thousand dollars—made the Legislative Assembly careless, even reckless, in the spending of it. If one member had a pet plan for which money was needed he induced the others to vote for it by promising to help them in their plans. Soon the money was spent, and the province was in debt—just the very thing which the governors had said would happen. But there were wise and prudent men in the Assembly, and they insisted on more careful methods of spending the public money. Soon an act was passed stating that all bills relating to the expenditure of money must be introduced by the Executive Council, not by individuals.

Sir John Harvey was lieutenant-governor at this time, and his wise rule made it easy for both parties—Tories and Reformers—to work together in harmony. But in 1841, Sir William Colebrook became governor, and two years later trouble arose because he appointed his son-in-law, an Englishman, to the office of provincial secretary, without consulting the Council. So emphatic a protest was sent to England that the appointment was cancelled. The Tories said that the lieutenant-governor had no right to appoint an outsider; the Reformers said that he had no right to appoint anyone.

Two years later Earl Grey, the colonial secretary, sent dispatches to the governors of the various colonies stating that it was his opinion that the colonies should follow the example of the mother country—namely that heads of departments, that is, members of the Executive Council, should be members of the legislature, and *hold their offices only so long as they enjoyed the confidence of the legislature.*

In 1848, Charles Fisher, a leading lawyer of Fredericton, moved in the Legislative Assembly that the Assembly approve of the principles of government set forth in the dispatch of the colonial secretary. The motion was carried by a vote of twenty-five to eleven. Thus responsible government was established in New Brunswick. The other colonies adopted it at about the same time.

Chapter XXXI

CONFEDERATION

NOW THAT RESPONSIBLE GOVERNMENT was established, leaders both in this country and in England began to consider the possibility of a federation of all the colonies. Some of these leaders advocated a legislative union, and some a federal union. What is the difference?

A *legislative union* would *unite* all the colonies into one country, under *one parliament*, which would control all affairs, local and national, in all parts of the country. A *federal union* would *federate* the colonies under *a central government for the control of all national affairs*, but would leave each colony, or province, with its own parliament to look after provincial affairs.

As the years went by, it became clear that the colonies, with separate political development and separate interests, were getting farther and farther apart. It took a week or ten days for a letter to go from Halifax to Toronto; there were only two telegraph lines connecting New Brunswick with Ontario and Quebec, and the rates were so high that such communication was a luxury. There was not even a common currency or money system. In Canada and New Brunswick both the English pound and the American dollar were used; in New Brunswick there was also the New Brunswick pound, which was worth only four dollars, whereas the English pound or pound sterling was worth $4.86; in Nova Scotia the Peruvian, Mexican, and Colombian dollars were also used.

The first provincial action on this union question was taken by the parliament of Nova Scotia. On April 15th, 1861, this parliament passed unanimously a resolution pointing out that, while the question of such a union had been discussed

from time to time in all the colonies, there were many serious obstacles, which could be overcome only by consultation of the leading men of these colonies, who should also be in touch with the British government. The resolution went on to request the lieutenant-governor of Nova Scotia to get in touch with the governments concerned and see whether such a conference could be arranged.

As a result of this, the matter was seriously discussed in the legislatures of the various Maritime Provinces in 1864. Finally a conference was decided on to consider the question of *Maritime union.* The lieutenant-governor in each province was asked to appoint delegates to this conference, which was to meet in Charlottetown, September 1st.

In the meantime, the legislature of Canada (Ontario and Quebec) had been considering a change in its constitution; and when its members heard of the proposal to hold a Maritime conference, it occurred to them that this might be the time to consider a *general union.* So they asked permission to send delegates to the Charlottetown Conference.

THE CHARLOTTETOWN CONFERENCE

The first proposal considered at the Charlottetown Conference was a legislative union of the Maritime Provinces. But it was soon evident that this was not possible; only Nova Scotia was in favour; New Brunswick was doubtful, and Prince Edward Island positively refused to consider giving up her own legislature.

So the idea of a legislative union of the Maritimes was pushed aside, to consider the question of union with Canada. The Canadian representatives suggested legislative union; but New Brunswick said very definitely: "It must be a federal union, or nothing." The idea of a federal union seemed to appeal to everyone, because it would provide a strong central government without destroying the independence of any part. However, this conference could not take any action,

The Charlottetown Conference

because the Maritime delegates had been appointed to consider Maritime union only. The delegates from Canada proposed that a conference to consider the larger question be held at Quebec, if the governments of the various Maritime Provinces agreed. This met with the approval of all, and the Charlottetown Conference closed. A banquet was held in Charlottetown on the evening of September 8th for the delegates and their ladies. Among the speakers were two of the New Brunswick delegates. A short quotation from each of these speeches will give you some idea of their views.

The Honourable John M. Johnston, M.P.P., Attorney-General:

"I should like to make the Union one of the heart as well as of the understanding. We have the happiness to belong to a country second to none for the beneficence of her rule, the bravery of her sons, and the extent of her power. The constitution under which we have the honour and happiness to be governed keeps constantly expanding with the wants of its people."

Colonel John Hamilton Gray, M.P.P., for Saint John:

"When the people of all British North America shall, with one voice, proclaim the Colonies united, and when their

united talent and influence shall be exercised for the maintenance and advancement of their common interests, prosperity, and happiness, every barrier to their advancement will be removed."

THE QUEBEC CONFERENCE

The Quebec Conference met on October 10th of the same year. Delegates were present from Canada (Ontario and Quebec), New Brunswick, Nova Scotia, Prince Edward Island, and Newfoundland. New Brunswick's representatives were: Hon. S. L. Tilley, provincial secretary; Hon. John M. Johnston, attorney-general; Hon. Peter Mitchell; Hon. Charles Fisher; Hon. Edward Chandler; Hon. W. H. Steeves; Hon. John H. Gray.

The delegates were all practical and experienced men; but they were also men of knowledge and of vision. They knew the past history of these lands; they could vision what their future might be if the provinces could be federally united. All, without a dissenting voice, declared in favour of a federation. They then proceeded to consider the details of a constitution for this federation.

New Brunswick's attitude at this time was clearly stated by its provincial secretary, the Honourable S. L. Tilley, at a public dinner held under the auspices of the Quebec Board of Trade, when he said:

"The delegates from the Maritime Provinces are not here seeking this union. We assembled at Charlottetown a few weeks ago, in order to see whether we could not extend our own family relations. Then Canada intervened, and the consideration of the larger question was the result. I consider it right to make this remark, inasmuch as it has been asserted in certain quarters that the Maritime Provinces, weak and impoverished, are endeavouring to reap the benefits resulting from such a union. This is not the case. Look at the immense amount of shipping we own. I am in a position to state that,

for the year 1864, after paying the interest on all our debts, and after providing liberally for roads, bridges, and other public works, we shall have a surplus of half a million. Therefore, we are not coming in as paupers, but are coming to put something in worth having."

Mr. Tilley also pointed out that the Maritime Provinces would not consider entering such a federation unless steps were taken to complete the Intercolonial Railway, which would link these provinces with Ontario and Quebec.

After much discussion a number of resolutions were passed by the Quebec Conference, resolutions favouring a federal union of all the provinces—Ontario and Quebec to be considered as separate provinces. These resolutions are called the *Quebec Resolutions*. But these representatives had no authority from their governments to *adopt* a plan. They were there merely to talk things over and *prepare* a plan, which must then be submitted to the provinces they represented.

The next step, therefore, was for these representatives to get their various provinces to agree to the terms contained in the Quebec Resolutions. United Canada agreed without any difficulty. The Maritime Provinces began to talk against it—they were afraid that they would be merely "the tail" of the proposed federation, and Ontario and Quebec the body. Newfoundland and Prince Edward Island definitely rejected it, and refused to have anything to do with it. At a general election New Brunswick defeated the government that favoured it. There was great opposition to it in Nova Scotia.

When the government of United Canada (Ontario and Quebec) heard the results of the New Brunswick election, they sent a delegation to London to ask the British government to force New Brunswick into a union with them. The British government replied that it would do everything possible to *persuade* New Brunswick to agree, but that there would be no force used. New Brunswick must enter the union of its own free will, and must agree to the terms and conditions of union.

Another general election was held in New Brunswick, and a government that favoured federal union was returned. Then the legislature passed a resolution authorizing the appointment of delegates to a conference to arrange terms of union, but stipulating that such union must be a federal union, not a legislative one, and that one condition must be the completion of the Intercolonial Railway.

The Nova Scotia legislature then passed a resolution authorizing the appointment of delegates to such a conference, but stipulating that the terms should be approved by the British government.

THE LONDON CONFERENCE

On December 4th, 1866, delegates from Ontario, Quebec, New Brunswick, and Nova Scotia met in London. There were sixteen: three from Ontario, three from Quebec, five from New Brunswick, and five from Nova Scotia. The New Brunswick delegates were: Hon. S. L. Tilley, Hon. L. A. Wilmot, Hon. Charles Fisher, Hon. Peter Mitchell, and Hon. John M. Johnston.

Two separate conferences were held. The first consisted of the sixteen delegates only, and they chose John A. Macdonald, the leader from Upper Canada, as their chairman. The British government made it very clear to them that they must agree among themselves regarding the terms of union. They proceeded, therefore, to discuss these terms. The delegates from Ontario and Quebec said that they had been sent to London on the understanding that the Quebec Resolutions would be adhered to. New Brunswick delegates replied that in that case they might as well go home, because there would be no union on those terms. The sixteen delegates then proceeded to discuss the whole question thoroughly, using the Quebec Resolutions as the basis of their discussion. Finally, this inter-provincial conference drew up a set of resolutions—known as the *London Resolutions*—which were to be the basis of the

proposed union. These resolutions may be briefly summarized as follows:

1. That United Canada was to be divided into two provinces—Ontario and Quebec.

2. That it was to be a union, in the beginning, of four provinces—Ontario, Quebec, New Brunswick, and Nova Scotia; but provisions were made for other provinces to enter.

3. That it was to be a federal union, not a legislative union.

4. That matters which concerned the whole confederation should be handled by a federal parliament, consisting of a Senate and a House of Commons, in both of which each province would be represented.

5. That the Intercolonial Railway, which would make interprovincial intercourse possible, should be constructed and operated for all time by the united provinces.

The second London conference, held in January, 1867, was an imperial-provincial conference, under the chairmanship of Lord Carnarvon, the colonial secretary. This conference took these interprovincial resolutions and drafted legislation to give effect to them, and to arrange for the crown's connection with the confederation. It also considered the question of a name for the new country. After much discussion, it was decided to leave the selection of a name to Queen Victoria. She selected the name CANADA.

Then it was necessary to find a word that would describe the status or position of Canada. John A. Macdonald wanted it to be the Kingdom of Canada, but the British statesmen did not think this would be wise. It is said that the matter was left until the following day, and that when they assembled the next morning Mr. Tilley said: "Gentlemen, in my Bible reading this morning I read these words—'He shall have dominion also from sea to sea.' I suggest the name *Dominion*." This suggestion was adopted, and the new country became the DOMINION OF CANADA.

Later, when the western provinces joined the confederation, the motto "A mari usque ad mare" was decided on.

The legislation prepared by the imperial-provincial conference was then presented to the British parliament, and the BRITISH NORTH AMERICA ACT was passed. So, on July 1st, 1867, the Dominion of Canada was born, with a constitution prepared by interprovincial agreement and approved by the British parliament. From this time on, *Canada* has a new meaning. It is no longer the name of that part of British North America which we now call Ontario and Quebec. It is now the name of the confederation of provinces.

The idea of confederation originated with those delegates who attended the Charlottetown Conference in September, 1864; it was further considered at the Quebec Conference in October, 1864; and the terms were agreed on and legislation was drafted by the two London conferences in December, 1866, and January, 1867. Those who attended these conferences are frequently referred to as "The Fathers of Confederation."

New Brunswick played a very important part in this task of confederation. It was her representatives who insisted at the Charlottetown Conference that "it must be a federal union, or nothing." Without New Brunswick there could have been no confederation at this time. For these reasons one writer has called her "The Mother of Confederation." We should be very proud of this fact; but in our pride we must not forget the responsibility which is also ours. Let us ever keep in mind the vision of Colonel Gray, as voiced at the Charlottetown Conference, that the people of British North America shall "use their united talent and influence for the maintenance and advancement of their common interests, prosperity, and happiness."

A. H. U. Colquhoun, in his book, *Fathers of Confederation*, says: "During Sir John Macdonald's lifetime his admirers

called him the Father of Confederation. . . . To assert however, that one person was the author of Confederation, in the sense that the others played subordinate parts, is to mistake the nature and history of the movement. At least eight of the Fathers of Confederation must be placed in the first rank of those to whom Canada owes undying gratitude. The names of Brown, Cartier, Galt, Macdonald, Tupper, Tilley, McGee, and McDougall stand pre-eminent. All these performed services, each according to his opportunity, which history will not ignore."

Colquhoun adds: "Of all the achievements of the Fathers of Confederation this is the most splendid and enduring: They believed that inherent in the beneficent rule of Queen Victoria there was a constitutional sovereignty which would appeal irresistibly to a young democracy; that unwavering fidelity to the Crown could be reconciled with the fullest extension of self-government; and that the British Empire, when organized on this basis, would hold its daughter states beyond the seas with bonds that would not break."

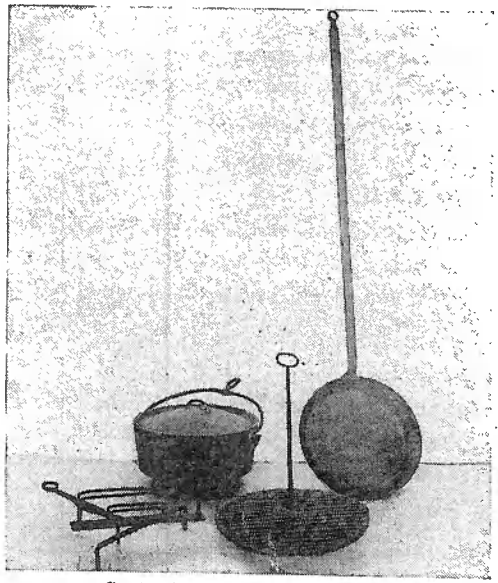
REVIEW QUESTIONS

1. Give the origin of the names Gagetown, Maugerville, Caton's Island, Fredericton, Indiantown, Pennfield, MacDougall, Scotch Settlement.
2. Who were the first British settlers on the Miramichi? On Bay Chaleur? In Sackville? In Shediac? At the mouth of the St. John River?
3. Who was the first English child born at Saint John?
4. Tell about the church that was moved down river.
5. What is the difference between the *real* and the *immediate* cause of war?
6. What was the Revolutionary War? Which side would you have taken? Why?
7. How did this war affect New Brunswick?
8. Who was A. Greene Crabtree?
9. Who were the Loyalists?
10. When was the Province of New Brunswick established as a separate province? How? Why?
11. Who was the first governor of New Brunswick?
12. What was the first incorporated city in British America?
13. Tell about the March of the 104th, and the March of the 62nd.
14. When and why was the Martello Tower built at Saint John?
15. Explain what is meant by *responsible government*. When was it established in New Brunswick? (This will be difficult, but maybe some of you can do it.)
16. When and how was the Dominion of Canada born?
17. How many conferences were held before the British North America Act was passed? What name is sometimes given to those who attended these conferences?
18. Who is sometimes called the "Mother of Confederation"? Why?
19. May 18th, June 24th, and July 1st are important anniversaries for us in New Brunswick. What do we remember on these days?
20. Why do we sometimes call lump sugar *loaf* sugar?
21. Near Campbellton is a mountain called the Sugar Loaf. Why is it so called?

THINGS TO DO

1. Visit the burying-ground nearest to you and examine the tomb-stones. What can you learn from them about the history of your part of the province?
2. Imagine yourself a boy or girl ten years old who came here with the Loyalists. Write the story of your life.
3. Imagine yourself a boy or girl living on the Miramichi in 1825. Tell the story of the fire.

4. Imagine that your great-great-grandmother, who lived in New Brunswick in 1833, comes back to earth to-day. What things would amaze her?
5. Suppose yourself a son or daughter of one of the New Brunswick Fathers of Confederation. Tell the story of the years 1864 to 1867.
6. Tell the story of the forts at the mouth of the St. John River, and of the various flags that have flown there.
7. It has not been possible for us to tell here of the beginnings of every town, village, and settlement in New Brunswick. Nor did we attempt to do so. This is a project for your school: Make a history of your own part of the province. Find out everything you can about the early days—who came; where from; what happened. Write it out very carefully, and preserve it as a supplementary history in your school library. Then each year try to add something to it.



Courtesy N.B. Museum. Photo by L. M. Harrison

A covered bake kettle, a toaster, a griddle, and a long-handled frying-pan

SOMETHING TO THINK ABOUT

The illustration on this page shows a few of the things to be found in the Loyalist Room of the New Brunswick Museum. When you look at them, and when you visit the Museum and see numbers of other things in the Loyalist Room, remember that human hands made them, and human hands used them —the hands of your ancestors.

SECTION SIX

SINCE CONFEDERATION

Theirs was the Vision

Theirs was the vision, theirs the faith far-seeing,
And theirs the force that forged our unity,
That called a nation into instant being
And stretched its boundaries from sea to sea.
They snared a savage continent in steel.
They bowed the eternal icepeaks to their will.
The clamour of old hates they bade be still.
They tamed old factions to the common weal.

And are we worthy these heroic sires,
These twain world-mastering peoples whence they sprang?
Doth still the breed run true,
Still in our veins upflame the ancient fires?
Make answer, Fields of Flanders, Fields of France,
Where late our young battalions marched and sang,
Our airmen soared the shrapnel-shattered blue!
Bear witness, Ypres and Vimy, with what cheer,
And courage clear,
And high contempt of fear,
Embattled at the grim old Lion's side,
Our scarred battalions triumphed, laughed and died!

Dying, they live imperishable, and proclaim
Our manhood's stature to the world, their blood
A sacrament of glory, and their fame
The enduring pledge of that new brotherhood
Of equal nations which we "Empire" name,—
That Commonwealth in which we proudly own
Love to our peers, allegiance to our Throne.

—Sir Charles G. D. Roberts

From the poem entitled "These Three Score Years," from *Selected Poems of Sir Charles G. D. Roberts* published by The Ryerson Press.

Chapter XXXII

SINCE CONFEDERATION

NOW THAT CONFEDERATION was an accomplished fact, New Brunswick had to prepare to take her place in that confederation.

The British North America Act provided for a Canadian Senate, especially designed to protect the rights of the provinces, and consisting of seventy-two members appointed for life, half from each political party. New Brunswick was entitled to twelve senators. Most of these were selected from members of her Legislative Council, which thus lost its leading members.

Then sixteen of the forty-one members of the Legislative Assembly resigned their seats to become members of the Dominion House of Commons. Thus it became necessary to secure new members for the Legislative Council and for the Legislative Assembly. Many people thought there would be difficulty in filling the places of these prominent men who had entered the Dominion parliament, but it was soon discovered that the province contained plenty of men of talent, capable of serving in the Legislative Assembly and in the Legislative Council.

Under the British North America Act, too, the appointment of the lieutenant-governor passed into the hands of the Dominion government, and in 1868 the position was filled for the first time by a native of New Brunswick—Lemuel Allan Wilmot.

THE STRUGGLE FOR FREE SCHOOLS

As early as 1846, Lemuel Allan Wilmot had spoken in the Legislative Assembly in favour of free schools. He spoke even more emphatically at the opening of the first provincial exhibition in 1852, when he said: "It is unpardonable that any child should grow up in our country without the benefit of at least a common school education. It is the right of the child. It is the duty not only of the parent but of the people. The property of the country should educate the country. Though God has given me no child of my own to educate, I feel concerned for the education of the children of those who do possess them. I want to hear the tax collector for schools calling at my door. I want the children of the poor in the remote settlements to receive the advantages now almost confined to their more fortunate brethren and sisters of the towns."

It gave him peculiar pleasure, therefore, as lieutenant-governor, to read the speech from the throne at the opening of the legislature in 1871; for the principal topic of that speech was *A Better System of Common Education:* "The children of the poorest in the land should have free access to schools where they will receive at least the rudiments of an education, which will qualify them for an intelligent performance of their duties as citizens."

The struggle for free schools caused almost as much excitement as the confederation campaign a few years before. Up to this time public opinion in New Brunswick had been opposed to free schools. Many who had no children were opposed from selfish motives, and held that the cost of the education of the children should be borne by their own parents. However, strangely enough, the bill met with little opposition from the legislature of 1871, except for one section. That was the section which provided that all these "free" or "public" schools must be nonsectarian. The Roman Catholics were opposed to this, and wanted their own separate

schools; the Anglicans objected to the exclusion of religious education from the curriculum. But most of the Protestant denominations were satisfied to leave religious education to the homes and the Sunday schools, and eventually this section was carried by a vote of twenty-five to ten.

Thus, in 1871, was passed *The Schools Act*, establishing free non-sectarian schools in the province of New Brunswick. The Schools Act was the work of the attorney-general, the Honourable George E. King, but it was the first chief superintendent under this new act, Dr. Theodore H. Rand, who worked out the school system that put the act into operation—a system which made it possible for the boys and girls who were able to attend to get a common school education,—and also established high schools, which made it possible for the boys and girls who attended them to pass through all the grades up to the highest, and even to pass the matriculation examination preparatory to a course at the university.

The Free Schools Act came into operation on January 1, 1872, but it was several years before it was accepted in all parts of the province. The Roman Catholics still wanted to have separate schools, and they were willing to pay for these themselves, but they objected to paying in addition the taxes to support the common schools. This matter was taken to the Dominion government, and even to the Judicial Committee of Her Majesty's Privy Council in England. Finally, in 1875, arrangements were made which put an end to the dispute: buildings that were the property of the Roman Catholic Church might be rented by local school boards for school purposes; and religious instruction might be given outside of school hours.

By 1895 there were almost sixty-three thousand pupils enrolled in the schools of the province, with an average attendance of fifty-seven and a half per cent. The total annual expenditure for education was over half a million dollars, an average cost of about eight dollars a year for each pupil.

By 1945 there were over eighty-six thousand pupils enrolled, with an average attendance of eighty per cent. The total expenditure for education was over four million dollars, or fifty-four dollars per pupil.

The Honourable George E. Foster, speaking of Dr. Rand at the time of his death in 1900 said: "Our children and our children's children to far distant generations shall daily enter and worship in the temples of education reared on the architectural lines which the master builder laid down."

THE SAINT JOHN FIRE

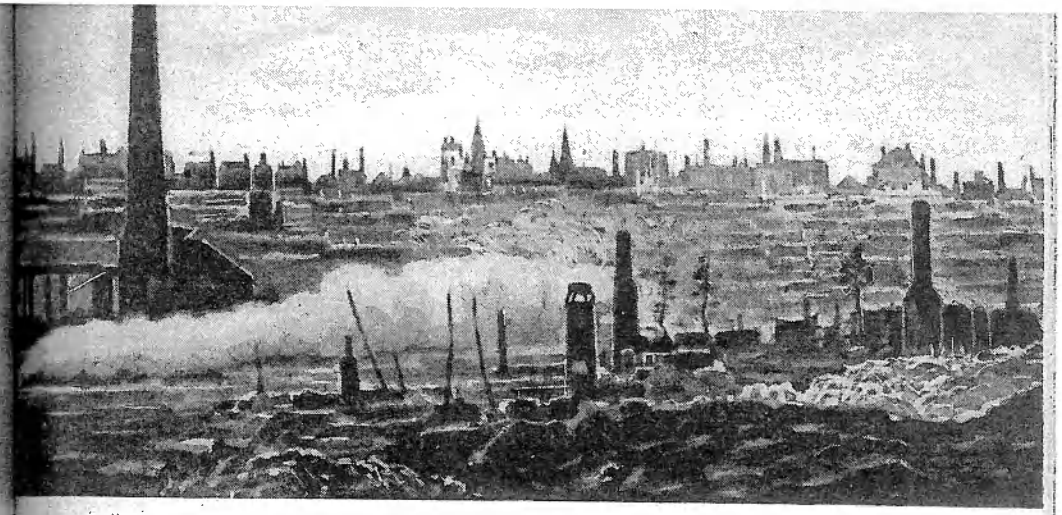
Saint John has suffered many times from fire. The fire on June 18th, 1784, just a year after the landing of the Loyalists, in which eleven houses were burned, was a terrible blow to the new settlement.

A fire in 1816 burned one house; another in 1823 burned twenty houses, and the loss was twenty thousand pounds.

On January 13th, 1837, fire destroyed nearly the whole of the business section, and one hundred and fifteen houses. One million dollars' worth of property was destroyed; and as there was a prejudice against insurance in those days many lost every dollar they possessed.

Fires occurred again in 1839, in 1841, and in 1845. But the Great Fire occurred in 1877, on the 20th day of June.

The fire started about two o'clock in the afternoon in a building at what was called York Point. Fanned by a northwest gale, it spread rapidly to the business portion of the city, and soon was beyond control. People were driven by the flames from street to street. Some ran along Water Street, sought refuge in boats, and crossed over to Carleton. The wharf at Reed's Point was a place of refuge for from fifteen hundred to two thousand persons, who were imprisoned there by the flames from three o'clock in the afternoon until four o'clock the next morning, when the fire had died down enough for it to be safe for them to leave.



The Saint John fire—1877

People standing at the head of King Street saw the schooners in the harbour catch fire—flames mounted the masts, leaped to the masts of schooner after schooner, until there was a complete bridge of fire across the harbour.

When the flames spread to Trinity Church, Captain Frank B. Hazen rescued the old Arms. These were the Royal Arms that originally adorned the walls of the council chamber of the Old Town House, Boston. At the time of the Revolutionary War they were taken by Edward Winslow from Boston to Halifax. On March 25th, 1785, Edward Winslow, writing in Halifax to his friend Ward Chipman of Saint John, told him that in a box he was sending him he would find a "venerable Coat of Arms," which he authorized him to present to the council chamber, and said that the lion and the unicorn of these arms, "as refugees," had a claim to residence in New Brunswick. The arms were first placed in a building on Germain Street, which was fitted up as a church, and was also used as the council chamber. When Trinity Church was built, the arms were placed on its walls. Rescued by Captain Hazen on the day of the great fire, they were placed on the walls of the New Trinity in 1880, and they may be seen there to-day.

The old Grammar School on the corner of Germain and Horsfield Streets was destroyed. It was an old one-story wooden building, far from beautiful; but within its walls since 1805 the boys of Saint John had received their high school education. On Sydney Street was a new building, of brick, very modern and up-to-date—the Victoria school. Every effort was made to save it. The male teachers kept dashing water on the woodwork around the windows from tubs and pails taken to the rooms by the janitor, and by seven o'clock all danger seemed over. But twenty minutes later a new fire started to the north of the school, and by nine o'clock the building was a mass of ruins.

Meanwhile, in the homes, people rescued what they could. In the excitement many carried out the common kitchen things, leaving valuable furniture to the flames. One woman told her husband to be careful to save a bag containing the massive silver plate that had been in the family for a hundred years. Afterwards it was discovered that he had saved the rag-bag instead. Carpets that had been used for so long that they had become heirlooms in the family were carried downstairs on the shoulders of the men.

King Square stopped the progress of the fire, and became a camping-ground. Here were stationed the soldiers of the 97th Regiment; here were hospital beds for the sick and wounded. It was crowded, too, with furniture, books, and household utensils.

The fire raged for nine hours, and burned two-fifths of the city—the heart of the business section, the homes of the wealthy, nearly every public building. Altogether it destroyed sixteen hundred and twelve buildings, and rendered homeless twenty-seven hundred families—about thirteen thousand people. The total loss was twenty-seven million dollars. Eighteen persons perished in the flames, or from accidents during the fire, while others died later from wounds, exhaustion, and exposure.

Many fine pictures—masterpieces—which hung on the walls of private houses were lost; and many valuable collections of books were burned, for no city of its size could boast more outstanding collections of books than the Saint John of that day. Mr. James B. Ruel's fine library was completely destroyed, and also Dr. William Bayard's medical library, the accumulation of years, and the finest medical library in Canada.

However, assistance came from near and far; and insurance helped to repair the losses. Larger and more modern buildings replaced the old ones, and Saint John carried on.

RAILWAYS

In 1835, ten years after the first railway was in operation in England, a meeting was held at St. Andrews to agitate for the construction of a railway from St. Andrews to Quebec. But an engineer's survey estimated the cost at ten million pounds, which frightened the promoters, and nothing was done until 1850. In that year a great international railway convention was held at Portland, Maine. New Brunswick was represented by the Honourable L. A. Wilmot, who in an eloquent address referred to his province as a country hardly known beyond its borders, but whose people would not rest until they had by railway construction brought themselves into connection with the outside world.

The St. Andrews and Quebec Railway was completed from St. Andrews to Canterbury in 1858 and carried as far as Richmond in 1862; and connection was made with St. Stephen in 1866 and with Woodstock in 1868.

The railway from Saint John to Sussex, which was completed in the fall of 1859, and carried to Shediac and Point du Chene in 1860, was part of the European and North American Railway, planned to connect the great cities of the United States with an eastern port in the Atlantic provinces, in order to shorten the voyage to Europe. In 1869 it was continued

from Saint John westward, connecting with Fredericton and McAdam. On October 19, 1871, the "last spike" was driven at Vanceboro, connecting the line with the United States railway system. The event was considered of such importance that General Grant, President of the United States, was present. Later the *Short Line* to Montreal was completed, and the first train from Montreal to Saint John arrived in Saint John on June 1st, 1889.

You will remember that at the time of confederation it was agreed that the Intercolonial Railway, which would make interprovincial intercourse possible, should be built at once. This railway was completed in 1876, and was regarded as a notable achievement. Because of its situation, however, it served only a small part of New Brunswick. When the people of the western part of the province discovered that they were not likely to benefit by it, an agitation arose to have a shorter line built from Quebec down the St. John River valley. This was the origin of the New Brunswick Railway, which was built from Gibson, opposite Fredericton, to Edmundston.

There was also a railway from Rivière du Loup to Quebec and west to Montreal; but the stretch of eighty miles between Edmundston and Rivière du Loup was not built for some years, and when it was finished the line was not much used as a route from New Brunswick to Quebec and Montreal, because the Short Line from Montreal to Saint John was so much more direct.

In 1903 the Dominion government undertook the construction of the National Transcontinental Railway, from Moncton to Winnipeg. It was completed in 1915, and is the shortest route of all.

THE NORTHWEST REBELLION

In 1870 the Red River Expeditionary Force, consisting of five hundred regular soldiers and seven hundred volunteers, set out from Eastern Canada to quell a revolt that had broken

out in the Red River Valley in the west. A number of men from New Brunswick were members of this expeditionary force.

THE BOER WAR

In 1899, Great Britain became engaged in the South African or Boer War. The Dominion of Canada immediately offered assistance to the motherland, and altogether more than eight thousand Canadians took part in the struggle. New Brunswick contributed its share to these contingents, and G Company of the Royal Canadian Regiment was recruited in Saint John. It is said that this company was the only one that did not have a single man drop out on the march in pursuit of the Boers—a remarkable achievement when you consider that our men were mere amateur soldiers as compared with the seasoned British regulars.

The Canadian soldiers returned from service in South Africa by way of England, and some of them were inspected by Queen Victoria in front of Windsor Castle just a few weeks before her death. Dr. G. U. Hay in his *History of New Brunswick* tells an interesting story of this review. Among the Canadian soldiers was a young gunner on crutches—Beverley R. Armstrong of Saint John. At the outbreak of the war he was a captain in the 3rd New Brunswick Regiment of Garrison Artillery (now the 3rd N.B. Coast Regiment). He resigned his commission and enlisted as a private in the 1st Battalion Canadian Mounted Rifles. At the battle of Oliphantsfontein he was severely wounded and as a result lost his right leg. At the inspection in England, the queen noticed Gunner Armstrong, and after the officers had been presented to her she sent for him, inquired where his home was, and asked how he had received his wound. She ordered a chair to be brought for him to sit down. But the proud young soldier refused to sit in the presence of his sovereign; no doubt his pride in being thus recognized by the beloved Queen Victoria made him forget all weariness.

THE FIRST GREAT WAR

When the Great War—the first World War—broke out in 1914, New Brunswick men were among the first to offer their services. In the first Canadian contingent there were one thousand one hundred and forty-four New Brunswickers. In the four years of the war there were seventeen thousand and sixteen from New Brunswick who served overseas, and ten thousand and forty-five who served in Canada only, making a total of twenty-seven thousand and sixty-one. All over the province, in towns and villages, you will find memorials to the men of that particular district—and a few women—who served in the Great War, and usually in one section of the memorial a space is reserved for the names of those who gave their lives that we might live in freedom and in peace. The names of the 26th Battalion and of the 104th—both New Brunswick battalions—will never be forgotten.

From New Brunswick, too, went to the motherland a gift that was much appreciated, because it helped to solve the food problem—a gift of one hundred thousand bushels of oats. And there were many other gifts; as always New Brunswick did as much as or more, considering her size, than any other province.

Many of our New Brunswick men received decorations: the Military Medal (M.M.), the Military Cross (M.C.), the Distinguished Conduct Medal (D.C.M.), and the Distinguished Service Order (D.S.O.). It is with great pride that we record the fact that three New Brunswick men won the Victoria Cross; and our province gets the credit for a fourth, awarded to a citizen of the United States who enlisted in a New Brunswick regiment at the outbreak of the war, and went overseas with a Quebec-New Brunswick battalion.

The following are the citations covering the Victoria Cross Awards. If you read them carefully, you will learn much about the Great War, and should thrill with pride to think that these men belonged to your native province.

Lieutenant Milton Fowler Gregg, V.C., M.C.
Royal Canadian Regiment
Born at Mountain Dale, Kings County, April 10th, 1892

"For most conspicuous bravery and initiative during operations near Cambrai, 27th September to 1st October, 1918. On 28th September when the advance of the brigade was held up by fire from both flanks and by thick, uncut wire, he crawled forward alone and explored the wire until he found a small gap, through which he subsequently led his men, and forced an entry into the enemy trench. The enemy counter-attacked in force, and, through lack of bombs, the situation became critical. Although wounded, Lt. Gregg returned alone under terrific fire and collected a further supply. Then rejoining the party, which by this time was much reduced in numbers, and, in spite of a second wound, he reorganized his men and led them with the greatest determination against the enemy trenches, which he finally cleared. He personally killed or wounded 11 of the enemy and took 25 prisoners, in addition to 12 machine guns captured in this trench. Remaining with his company in spite of wounds, he again on the 30th September led his men in attack until severely wounded. The outstanding valour of this Officer saved many casualties and enabled the advance to continue."

The Victoria Cross

Lieutenant-Colonel Cyrus Wesley Peck, V.C., D.S.O.
16th Battalion, Canadian Infantry
Born at Hopewell Hill, 26th April, 1871

"For most conspicuous bravery and skilful leading when in attack under intense fire. His command quickly captured the first objective, but progress to the further objective was held up by enemy machine-gun fire on his right flank. The situation being critical in the extreme, Colonel Peck pushed

forward and made a personal reconnaissance under heavy machine-gun fire, across a stretch of ground which was heavily swept by fire. Having reconnoitred the position he returned, reorganized his battalion, and, acting upon the knowledge personally gained, pushed them forward and arranged to protect his flanks. He then went out under the most intense artillery and machine-gun fire, intercepted the Tanks, gave them the necessary directions, pointing out where they were to make for, and thus pave the way for a Canadian Infantry Battalion to push forward. To this Battalion he subsequently gave requisite support. His magnificent display of courage and fine qualities of leadership enabled the advance to be continued, although always under heavy artillery and machine-gun fire, and contributed largely to the success of the brigade attack." (Lieutenant-Colonel Peck was *mentioned in despatches* on five different occasions.)

No. 445120 Corporal Herman James Good, V.C.
13th Battalion, Canadian Infantry
Born at Bathurst, 29th November, 1887

"For most conspicuous bravery and leading, when in attack his company was held up by heavy fire from three machine guns, which were seriously delaying the advance. Realizing the gravity of the situation, this N.C.O. dashed forward alone, killing several of the garrison and capturing the remainder. Later on Cpl. Good, while alone, encountered a battery of five 9-inch guns, which were in action at the time. Collecting three men of his section, he charged the battery under point-blank fire and captured the entire crews of three guns."

No. 22614 L-Cpl. William Henry Metcalf, V.C., M.M.
16th Battalion, Canadian Infantry
A citizen of the United States, who enlisted in the 71st York Regiment at the outbreak of war

"For most conspicuous bravery, initiative and devotion to duty under attack, when the right flank of the battalion being

Winning the V.C.

held up, he realized the situation and rushed forward under intense machine-gun fire to a passing Tank on the left. With his signal flag he walked in front of the Tank, directing it along the trench in a perfect hail of bullets and bombs. The machine-gun strong points were overcome, very heavy casualties were inflicted on the enemy, and a very critical situation was relieved. Later, although wounded, he continued to advance until ordered to get into a shell-hole and have his wounds dressed. His valour throughout was of the highest standard."

THE SECOND GREAT WAR

September, 1939, saw the start of another terrible war, the most inhuman, the most widespread war the world has ever seen. During the six years of its duration this war involved almost every country in the world, great and small. Some day you will learn the causes and the story of this war; and as you grow older you must study particularly the causes, because it is only by full understanding of the causes of wars that we can hope to prevent them. The European part of the war ended May 7, 1945, with the unconditional surrender of Germany to the United Nations; but it was not until August

15th of the same year that the unconditional surrender of Japan ended the global war.

But our story is of New Brunswick, and we tell with pride how once again New Brunswick men came forward to defend their country on foreign soil and in far waters. The dangers were greater than ever before, because the science of war had advanced so much since their fathers answered the same call in 1914; but, like their fathers, they knew that the only way to keep the enemy from our shores was to go out and meet him.

"On land, on sea, and in the air"—it became a familiar phrase in the war years, for that is where our boys met the enemy. New Brunswick boys were with the First Canadian Division, which arrived in Britain just before Christmas, 1939. New Brunswick boys fought in the Battle of Britain, in English skies through Europe's darkest days. And New Brunswick boys played their part in Atlantic convoys, in freighters filled with precious supplies, and in tiny corvettes hunting the U-boats that lay in wait.

One unit, the Royal Rifles of Canada, a great many of them New Brunswick boys—boys from farms like yours, and towns like yours—sailed to the far east, and in a few short months had fought against hopeless odds through the massacre of Hong-Kong, and died there, or lived for four years in Japanese prison-camps. Another of our regiments, the Carleton and York, fought in Sicily and Italy, and again in Holland and Germany. Other New Brunswick units that served with distinction were: the North Shore Regiment, the 5th Armoured Regiment (New Brunswick Hussars), the 10th Independent Machine Gun Company (New Brunswick Rangers), the 8th and 28th Field Batteries, the 89th Light Anti-Aircraft Battery, and the 90th, 103rd, 104th, and 105th Anti-Tank Batteries. Altogether New Brunswick enlistments totalled 38,451 in the Army alone. Hundreds of our men were scattered through other Canadian units which have won immortal fame, and many officers and other ranks served with British Regiments.

Decorations were awarded to many of our men in the Navy, Army, and Air Force. One New Brunswick man, Captain Norman Bruce Buchanan, of St. Stephen, Royal Canadian Artillery, won the Military Cross three times, twice in the Mediterranean campaign, and once in Normandy, and wears the Military Cross with two Bars. This is worthy of note because he was the only officer in the Canadian Army to win this distinction, and only fifteen similar awards are recorded in the whole British Empire.

New Brunswick men have gone down in the dark waters off Iceland, and in the sunny Mediterranean, and in the China Sea; they have flown up, up into the clouds and sun, and many have not returned—shining dust of New Brunswick is scattered far across the world.

And *this* we must remember always—each man who died left each of us something in his will. He left us New Brunswick. He went, so that we could stay.

What shall we do with this legacy?

We must, however, remember that our history is really to a very large extent the story of our ordinary everyday folk—the farmers, lumbermen, fishermen, those who go down to the sea in ships, those who work our mines, teach in our schools, preach in our churches—because it is they who build up the province. Let us, then, before we finish our New Brunswick story, consider for a little while these people and the story of their progress.

REVIEW QUESTIONS

1. Why did the New Brunswick government have to be reorganized after confederation?
2. Who was the first native of New Brunswick to become its lieutenant-governor?
3. What important thing did he do for our province?
4. Why were free schools necessary? Why were some people opposed to free schools?

5. What name is given to the act that established free schools? When was this act passed?
6. Whose name should always be remembered in connection with free schools in New Brunswick? Why?
7. What was rescued from Trinity Church at the time of the Saint John fire? Why was it valued?
8. In what military expedition did men from New Brunswick take part in 1870? Why?
9. Men from Canada have gone abroad to take part in three wars. Name these three wars, and tell why Canadians took part in each of them.
10. In the Great War of 1914-1918 four Victoria Crosses were awarded to New Brunswick men. Name these men. One of them did not really belong to New Brunswick. Which one? Why then does New Brunswick get the credit for this Victoria Cross? Which one of these four men occupies a very important position in the province at the present time?
11. Tell something of New Brunswick's part in the Second World War.
12. What part do the ordinary people play in the history of our province?

THINGS TO DO

1. Imagine that you were ten years old at the time of the Saint John fire. Write a letter to your grandmother in England telling her of your experiences that day.
2. Draw a map of New Brunswick, and mark on it the early railway lines, with the dates of their construction.

THINGS TO FIND OUT

1. What is the V.C.? How did it get its name?
2. How old is your school building? Has it been improved since it was built?
3. Where was the first free school in your community? When was it built?

Chapter XXXIII

LUMBERING

Don't you hear them coming, tramping down the glen?
Husky, lusty giants, shades of Glasier's men?
Can't you hear them shouting, can't you hear them sing,
Marching on to Equatook in the early spring?
Leaders through the dappled dawn,
Warders of the night,
Mighty all in girth and brawn,
Devils in a fight.

Glasier's men are driving, don't you hear them call?
Ghostly shadows gliding through the forest tall;
Inland stream and valley, sweeping plain and hill
Feel again the spirit of the old-time thrill.
Shogomoc is running wild,
Tobique's white with foam.
Once again the mighty drives
Are sluicing grandly home.*

IN THE EARLY DAYS

YES, YOU CAN shut your eyes, and see our streams and rivers in the early spring, running wild and white with foam, and filled with logs driven by the expert rivermen. In the old days fifty to one hundred rafts of logs could be seen descending the St. John River day after day, manned by rollicking, singing raftsmen in their red flannel shirts. For lumbering was then, and still is, one of our chief industries.

*From *Poems of H. A. Cody* by permission of McClelland & Stewart Limited.

Stream driving

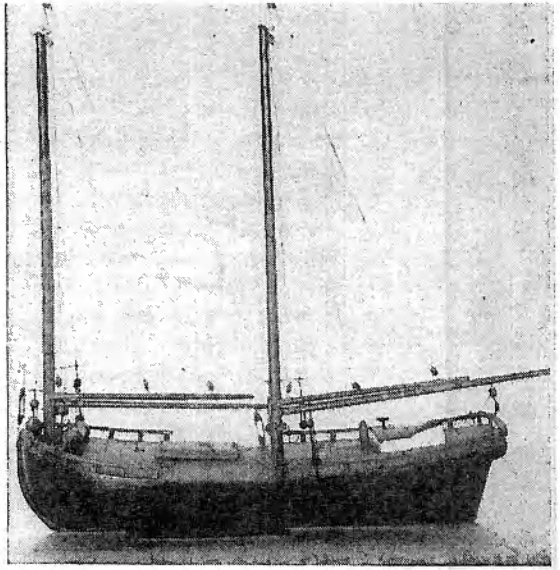
Throughout the winter the trees were cut, stripped of their branches, and hauled over the snow to the nearest river. When the first freshets of spring carried out the ice, the "drive" began, and every branch of the St. John poured logs into the main river. Men in strong spiked boots and short jackets or red flannel shirts ran across the floating masses, armed with peavies. Can't you see these men, leaping from log to log, pushing and steering with their heavy peavies, and keeping the huge logs from piling up as the current twisted them about? It was dangerous work and exciting. One slip on a rolling log, and a man would disappear under the mass, with no chance of coming to the surface, except to be caught between grinding logs. In those days a good stream-driver was a king of the woods.

The logs were driven to the mills—there were *many* large mills along the river then. To hold these logs near a mill they made a boom of several large logs chained together, and fastened to stanchions. Some of these stanchions may still be seen in the river.

In the mills the logs were cut to the proper lengths, or sliced into squared timbers. Then, all through the summer, they went on down the river, in great rafts, on scows, and on

the famous St. John River woodboats, which they say are different from any other kind of boat in the world.

Pioneers in lumbering on the St. John River were the Glasiers. The first Glasier in New Brunswick, as we have seen, was Captain Beamsley Glasier, who was given a grant of land at the mouth of the Nerepis in 1765. He worked very hard to start lumbering operations on the river. Then his brother Benjamin bought a large piece of land six miles below Fredericton and settled there. For nearly one hundred years the Glasiers were engaged in lumbering and shipping, and at one time were the largest operators in New Brunswick, employing over six hundred men.

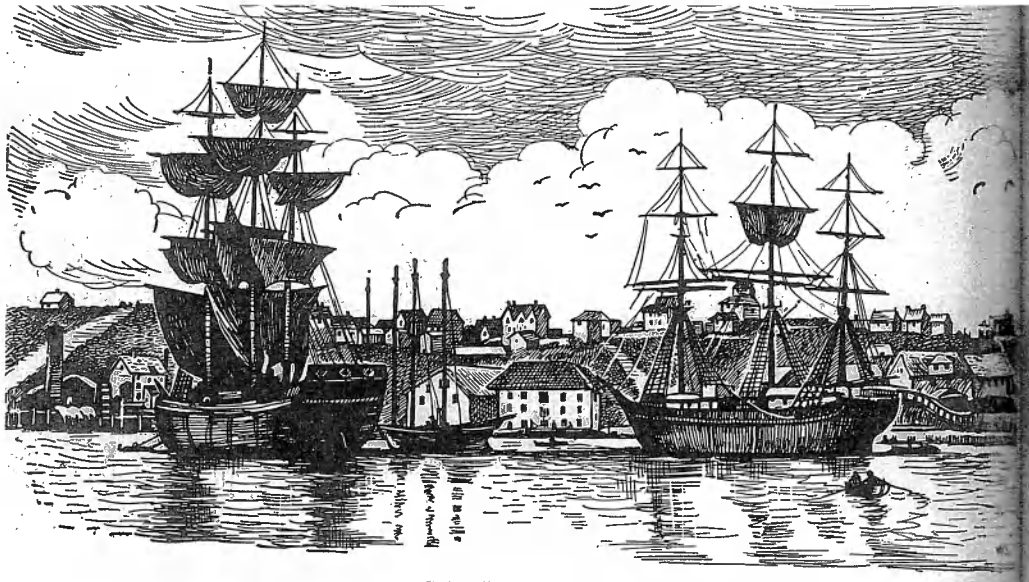


Courtesy N.B. Museum.

A model of a St. John River woodboat

Of all the Glasiers the most famous was Senator John, who began his lumbering operations at Shogomoc in York County, and later, along with his brother Stephen, extended his operations to the Upper St. John. He was the first lumberman to bring a drive over the Grand Falls, and is said to have been the first white man to explore the Equatook or Squattook Lakes. By this time the Glasier family had grown so large that there were several John Glasiers, and so this man was called *the Main John*. Even yet, in many places in Canada and the United States, the "big boss" of a business is called the Main John. John Glasier was later made a senator and died at Ottawa in 1894, aged eighty-four.

The pioneer sawmill was a primitive one erected at the mouth of the Nashwaak by the Sieur de Chauffours and his brother, the Sieur de Freneuse, in 1695.



Saint John harbour front, 1825

The first sawmill in Saint John was built by Simonds and White in 1767. It was a tide-mill used to saw lumber for the various buildings of the firm. The Glasiers had mills at the mouth of the Nashwaak. James Woodman sawed lumber for Loyalists at his mill in Maugerville in 1783; and Samuel Peabody had a mill at Oromocto.

Milling in the Miramichi region was begun by William Davidson, who started operating two sawmills on the tributaries of the Northwest Miramichi in 1786. Several Loyalists and disbanded soldiers settled there and assisted in the lumbering. They shipped three cargoes of masts and spars for His Majesty's dockyards. Before the Miramichi fire lumbering and shipbuilding were prosperous industries on the Miramichi.

During the Napoleonic Wars, Great Britain found herself cut off from the supply of timber that she had been getting from the Scandinavian countries. So about 1815, Great Britain turned to her North American colonies for timber for her navy, and passed a special act of parliament admitting it free of duty. She wanted birch and maple for keels, planking, ships' knees mostly of spruce or larch, oars and oar rafters of ash, handspikes, masts, spars, bowsprits, etc.

The first deal was sawn in 1819 by hand. The first steam sawmill in the province was erected in Saint John in 1822, and the first shipment of one hundred thousand feet was sent to England the same year.

By 1830 there were over two hundred mills in the province, employing nearly three thousand persons, and representing over three hundred thousand dollars of capital. By 1845 the capital invested had increased to nine hundred thousand dollars invested in over six hundred mills, employing nearly nine thousand persons. These were stationary mills, each cutting eight thousand feet a day, and most of them driven by water power.

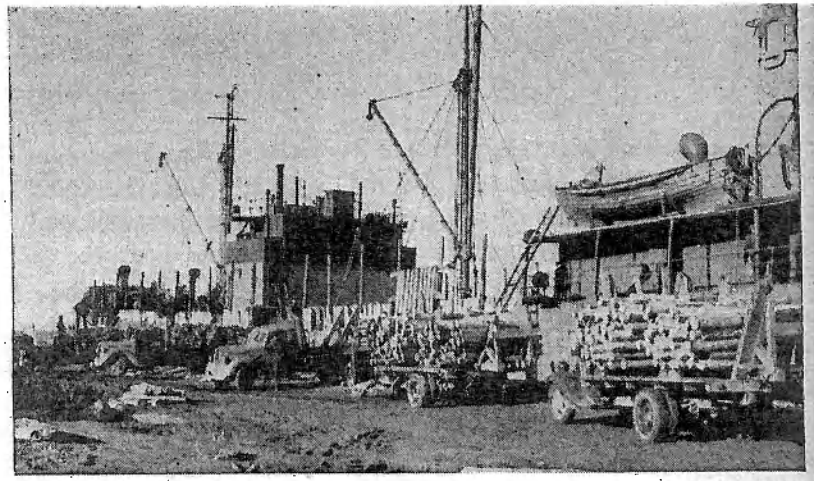
TO-DAY

Do you know that to-day three-quarters of the total area of this province is forest land, consisting of over twenty thousand square miles, about half of it owned by the crown, and half by private individuals? It is estimated that this forest land contains a total of eleven billion cubic feet, of which about one-third is hard wood and two-thirds soft wood.

We do not see so many rafts on the rivers as in the old days, because in many cases, where lumber is cut far from a river, it is hauled to the mills in trucks. Often, too, it is sawn where the trees are cut, by portable sawmills.

We now have in the province some four hundred sawmills, and in addition six pulp and paper mills. We have also plants where we manufacture from our trees shingles, veneers, plywood, matches, pulp and fibre wallboards, as well as newsprint, book paper, wrapping paper, writing paper, tissue paper, toilet paper, wall paper, bags, boxes, cartons, etc.

In the Second World War, as in Napoleon's day, Great Britain, cut off from her Scandinavian markets, turned to Canada for lumber. Therefore at this particular time our forests had an Empire value. And now that the war is over, the story can be told of how New Brunswick yellow birch was



Courtesy N.B. Government Information Bureau

New Brunswick exports lumber and pulpwood.

processed in Saint John and shipped to factories in Canada, Great Britain, South Africa, and Australia to make feather-light but strong-as-steel plywood used in the construction of mosquito bombers, hornets, gliders, pontoons for landing barges, motor torpedo boats, and rescue craft. So our New Brunswick trees actually marched into Normandy and played a dramatic part in the final victory.

You will remember that De Monts's secretary wrote of the many beautiful trees on the banks of the St. John River. It was the description of this beautiful valley with its countless trees that attracted so many of the Loyalists. Visitors to this province always speak of the lovely trees. To us to-day, and to all who have known the province through the years, the very name New Brunswick suggests trees.

Of what value is all this forest land?

First of all, of course, it has a practical value. This forest land, and its related industries, give employment to thousands of men. In 1944 the total estimated value of lumber exported and forest products used in New Brunswick or shipped to other parts of Canada and to other countries was seventy-two million dollars.

In the second place, our forests have great value in equalizing the extremes of climate, regulating the disastrous floods

of the spring season, and controlling and sustaining the water powers of our province.

In the third place, our forests possess valuable recreational and health-giving characteristics which have important effects upon the character and social life of our people. For these forests are the source of the fishing streams that delight the angler, and the haunts of the wild game and birds that are the joy of the hunter. These values cannot be measured in dollars and cents; but generations of people who have been born and have lived in and beside the woods develop certain characteristics which are not found elsewhere.

Valuable property should be protected in every possible way. In the early days men seemed to think that the forests were inexhaustible; they cut recklessly, left high stumps, and often allowed the most valuable parts of the trees to decay in the woods. Forest insects destroyed many trees; and in addition carelessness led to forest fires which left great stretches of blackened waste.

Since 1900 in Canada, since 1907 in New Brunswick, the Canadian Forestry Association has done everything in its power to impress on all the people the vital necessity of taking every possible precaution to protect their own so valuable forests. The New Brunswick Forest Service, a branch of the Department of Lands and Mines, has thirty-three lookout towers in various parts of the province, and a staff of forest wardens are constantly on the watch for the first indication of a fire. In addition, there are about one thousand Junior Forest Wardens. Special laws have been passed to regulate the cutting of trees; some replanting takes place; and a special section of the Dominion Department of Agriculture studies the insects that attack the trees, and devises ways to get rid of them.

But this is not enough. Every individual citizen, every boy and girl, must realize his personal responsibility for the protection of this valuable property which belongs to us all.

REVIEW QUESTIONS

1. What is one of our chief industries in New Brunswick? Why?
2. Describe lumbering in the early days.
3. What great change is there in our lumbering operations to-day? Why?
4. Name some of the pioneers in lumbering in this province.
5. Why does the very thought of New Brunswick suggest trees?
6. How much of our province is forest land? Who owns it?
7. What is meant by *crown lands?* Who really owns these lands?
8. Name three important reasons why our forest lands are valuable to us.
9. Name some of our forest products.
10. What part did our New Brunswick forests play in the Second World War?
11. Why should we take great care of our forests? What is the greatest danger to our forests? In one word, what causes nearly all forest fires? What is our government doing about this? What are you doing?
12. Is there now, or was there ever, much lumbering done in your part of the province?

Chapter XXXIV

SHIPBUILDING

SHIPS! To many of you, living near our long coastline, the ships of to-day are familiar. You know them all, from the little fishing boats to the great ocean liners. But, to everyone—old and young—in New Brunswick the magic word *ships* brings dreams of our old ships—the clippers and the barques of long ago.

On the map of Canada, New Brunswick is a little province. On a map of the world it is a mere dot. But the ships of New Brunswick have sailed the seven seas, and have dropped anchor in the strangest ports where natives ever dived for pearls or loaded copra from a flimsy dock. Perhaps your own great-grandfather stood his trick at the wheel of a clipper, ploughing through the Indian Ocean, with tea from China for Liverpool or London port.

When you read or dream of those old, old ships, remember that many of them were our very own ships—made of New Brunswick timber in New Brunswick shipyards, and manned by New Brunswick men. And remember, too, with pride that they had a "hard name." In those old days all the ships of the Maritime Provinces were known among sailors the world over as Bluenoses.

The good sailors were proud of them, and the sailors who were not so good were afraid of them, because you had to be good to sail on a Bluenose. You had to learn your part of the work, and know it well; you had to jump when an order was given; and those who were lazy or careless or disobedient had a hard life on any Bluenose ship. Here is what one old sailor said of them: "For a man what is a *Sailor* and knows

his book, there's nothin' better nor a Bluenose to sail aboard of. They stand for no shenanigans aboard them packets, sir. They works you hard, but they feeds you good, and treats you good, if you does your work."

There is no end to the stories written on the oceans of the world by New Brunswick ships: wrecks and heroism, mutiny and treasure hunts, mystery .... We can tell you very few of them here, but perhaps your parents or grandparents can tell you others, and you have only to look at some of the names of our ships to imagine stories for yourselves. You cannot help dreaming of ships with such names as *Marco Polo*, *Albatross*, *Queen of the East*, *Witch of the Wind*, *Morning Star*, *Bride of the Sea*, *Morning Light*, *Stormy Petrel*.

THE BEGINNING

Shipbuilding, in the early days of our country, was a natural development of the resourcefulness of the pioneers. With little money and no place where they could buy anything, they learned to use what they had, to supply their needs. They had plenty of the finest timber, and plenty of fish. These things could be sold on the other side of the Atlantic, and in practically all foreign ports if they could be transported to these markets. But the New Brunswickers of those days had no ships, so they used some of the timber to build themselves ships; and soon, as they gained in skill and enterprise, they found eager buyers in England and other parts of Europe for their ships also. So it was that in the heyday of New Brunswick's wooden shipbuilding many great ships were built to take only one cargo across the ocean, and there to be sold, at a fine profit, to some of the world's biggest shipping lines.

There are no records of shipbuilding in New Brunswick under the French Régime, but we know that the French realized even then the value of our timber, because in 1700 a French warship in Saint John harbour loaded masts for the French navy. In 1774 a survey was made of St. John

River timber for the British navy. The expert who made this survey reported that he found "black spruce fit for yards and topmasts, and other timber fit for shipbuilding." After that time trees suitable for the king's navy were marked with a broad arrow and reserved for that purpose. They found plenty of white pine, thirty-eight inches in diameter, for masts, and also reserved for lower yards much timber twenty-six inches in diameter and one hundred and ten feet long. New Brunswick white pine was reserved for the navy until about 1811.

THE FIRST SHIPS

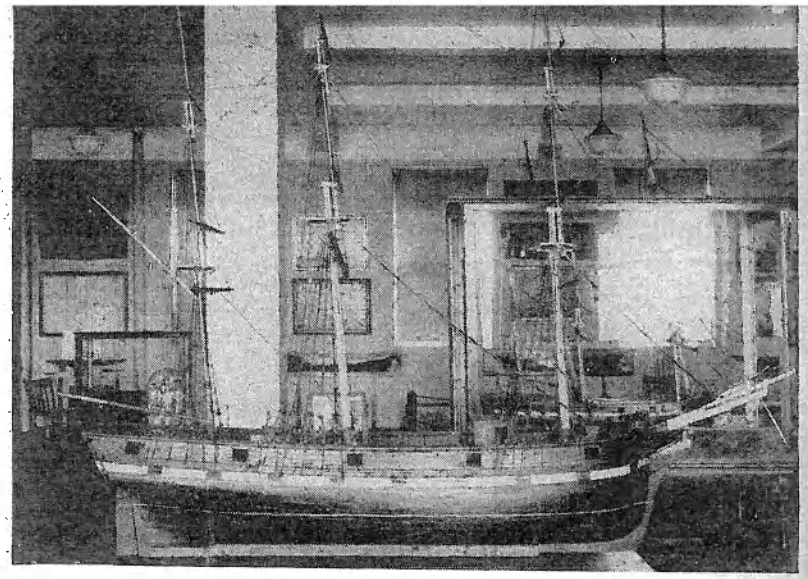
The first New Brunswick ship of which we have any record was the *Betsy*, a little schooner built at Saint John by James Simonds. The *Betsy* sailed with a cargo for Boston on February 3rd, 1770, and was sold the following year for two hundred pounds. The captain of this first ship was Jonathan Leavitt, and three years later he and his brother-in-law, Samuel Peabody, built and launched the schooner *Menaguashe* at Upper Cove, now Market Slip, in Saint John.

In 1773, William Davidson built a three hundred ton vessel on the Miramichi. It was the largest ship so far built in New Brunswick, and Davidson built it to carry his fish to the Mediterranean.

These were our first ships. From this time on the industry developed, slowly at first, but gradually gaining speed until the boom days of the middle of the nineteenth century.

THE BUILDING OF OUR SHIPS

A man who knew the business of shipbuilding was called a shipwright. His was a highly specialized trade, and a good shipwright was proud of his knowledge and ability. He knew that lives and valuable cargoes depended on every detail of the work, from the first model to the placing of the last yard.



Courtesy N.B. Museum

A model of a ship—built about 1838

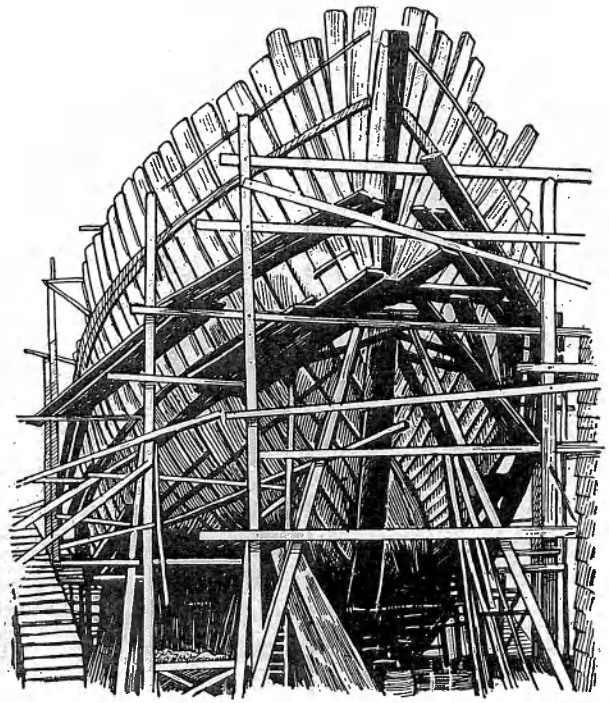
The building of the ship began with the model. Our shipwrights seldom worked from blueprints or plans. The foreman in charge of the shipyard carved his own model of the hull, and made it so that it came apart in layers, to show all dimensions. Some of the models from which our famous ships were made can be seen in the Marine Room of the New Brunswick Museum in Saint John.

Most of the first ships were built of tamarack (also called hackmatack or larch). This was a very strong, light wood, and some thought it was even better than the heavy oak the English used. An authority of that time said: "Few kinds of wood, if any, are superior to it for ship planks and ship timber, and the clipper ships of New Brunswick, built almost wholly of this larch-wood, have attained a world-wide celebrity for speed, strength, and durability." But we are sorry to say there was no planning in the cutting of the tamarack, and in the later years of shipbuilding it became so scarce that it could be used only for the most important parts, where strength was needed. Then spruce, or another of our native woods, was used for the rest of the ship.

First of all keel blocks were laid on a levelled spot by the waterside. The stem and stern-post were fastened to each end; and the frames—what you might call the ribs—were placed along the keel. The keelson was laid along over the frames where they crossed the keel, and it was fastened right through to the keel, to hold it all together firmly. This made a "skeleton" of the ship. Then the ceiling—the planking inside the frame—was put in. That made it look almost like a finished hull, with its ribs on the outside. Next came the decks, the floors of the ship; smaller vessels had two, but those over twelve hundred tons had three decks. The outside planking went on last, starting from the keel, and working up. The planking was fastened on with iron or copper bolts and tree-nails. These tree-nails were like wooden bolts, and were driven right through the planks, frame, and ceiling; on the inside the ends were split, and wedged, so that they could not come out. When the planking was done, the seams were caulked, and water was put into the hull. Wherever it leaked out, the spot was marked, to be caulked over again.

Do you know the strength of the sea? In many of the best ships the frames were so close together that the ship looked almost solid before it was planked in, and the planks were from five to ten inches thick. Then the ship was braced and strapped together with great wooden knees, and heavy iron braces. Yet some of these ships broke apart and sank under the force of one mighty wave, in a storm.

In those days there must have been many a boy who stood as near as he could get to the workers, watching a great ship grow, smelling the clean wood, and waiting for launching day. That was the day when the keel blocks were taken out, the ways were greased, crowds cheered as the christening bottle broke on the bows, and the freshly painted, shining ship slid into the water that would soon prove how well and carefully she had been designed and made. Most of them took their launching beautifully, bowing lightly to the crowd before



Watching a great ship grow

coming to a graceful pause, to await spars and fittings; but a few sank at once, because of poor planning or caulking, a few rolled over, because of a badly balanced design, and the *Marco Polo* —but that's another story.

OUR PLACE IN WORLD SHIPPING

In the shipping annals of the world New Brunswick holds a proud place, out of all proportion to its size and population. Can you believe that there was a time when our largest port, Saint John, held fourth place among the ship-owning ports of the world?

During the year 1854 there were built in New Brunswick over ninety-nine thousand tons of shipping—a great many ships when you remember that the tonnage of these vessels ran from five hundred to sixteen hundred, with a few up to two thousand, and very few over that size. The tonnage of that year amounted to an average of one ton to every two persons in the population of the province.

A few other instances will show the greatness of our record; and if Saint John seems to figure too largely in the story, remember that it was by far our largest port, although many fine ships were also built at Richibucto, Cocagne, Buctouche, the Miramichi, St. Stephen, Dorchester, Moncton, Sackville, Kingston, St. Martins, and in fact in every little bay or river-mouth in the province; for

"They built 'em on the beaches an' they built 'em in the cricks;
They carved her figger-head themselves, an' fashioned up her sticks.
They didn't use no blue-prints when they set her up in frame,
For the builders they was sailormen what knew the sailin' game."*

The clipper ship *White Star* (2339 tons) was built in 1854, by W. & R. Wright, Saint John, and was one of the finest and fastest ships built in British North America. She was built for the White Star Line of packets, Liverpool to Australia, and cost them thirty-five thousand pounds, which was a much higher price in those days than it would seem now. They said she was the "largest, handsomest, and costliest" ship built in Saint John, and the longest merchant ship in the world. The fittings, supplied by Saint John merchants, were luxurious. On her first trip to Australia she carried over six hundred passengers and crew.

When the White Star Line contracted in 1855 to carry the mails to Australia from Liverpool, they named seven ships for the route. Six of them were built in New Brunswick.

The first ship to take Australian gold to Liverpool was the packet *Albatross*, of the Eagle Line. The *Albatross* was built in Saint John by William Olive.

On September 14th, 1853, the first sod of the railway from Saint John to Shediac was turned by Lady Head, wife of the lieutenant-governor, Sir Edmund Head. Part of the day's celebration was a triumphal procession through Saint John streets; and in that procession marched one thousand and ninety shipwrights, representing seventeen shipyards.

New Brunswick ships played an important part in the great whaling industry of the North Pacific. Our little ships

*From *Wooden Ships and Iron Men* by Frederick William Wallace.

set out southward—there was no Panama Canal—and rounding the dread Cape Horn at the tip of South America, they ploughed their way to the far north for the dangerous game of gathering oil and bone from the giant North Pacific whales. Often they were away from home for two or more years, constantly at sea, except for calls for water or fresh food at some tiny desert island. It was hard, dirty work, and very poor pay for the men, because in the long voyage they ate up any profits they may have had. The largest fleet of Maritime Province whalers was from Saint John. In Frederick William Wallace's *In the Wake of the Wind-Ships* there is an exciting account of the voyage of one of these whalers, the *James Stewart*, from Saint John, under Captain Kenney. This ship made five whaling trips in twelve years, which showed fair time for the long voyage and the indefinite time that must be spent in the hunt.

New Brunswick ships carried immigrants to Australia and New Zealand, and took cotton cargoes from the Southern States. They carried Canadians to the California gold rush, and they waited in fleets for their turn to load guano at remote, wind-beaten, barren islands.

THE MARCO POLO

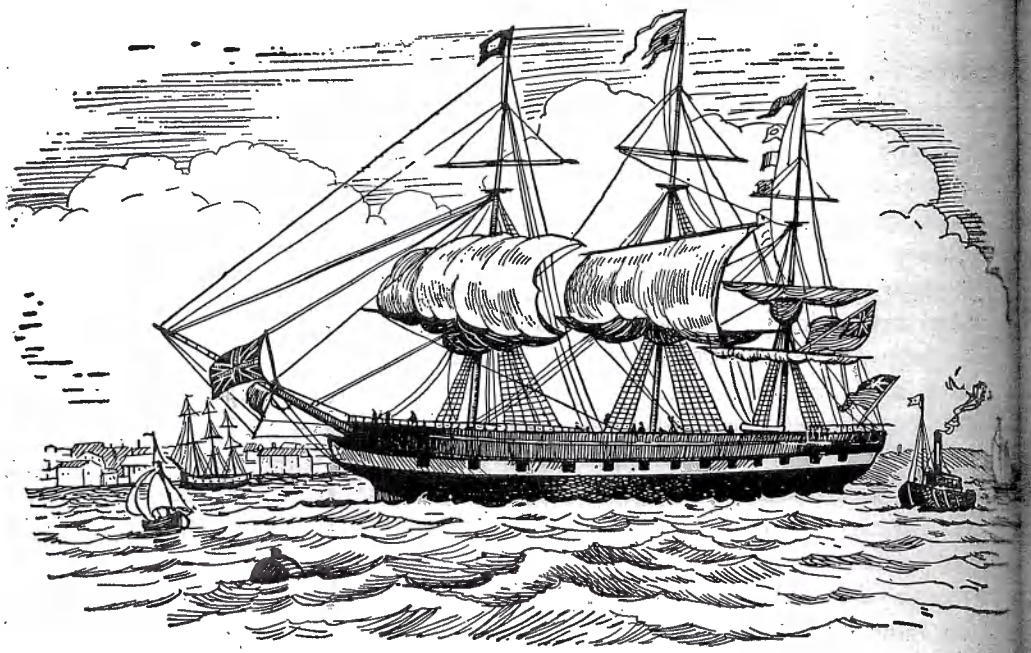
At the eastern end of Saint John a small swampy river empties its scanty waters onto the mud flats of Courtenay Bay at low tide. When the tide is high—and high tide at Saint John sometimes rises twenty-eight feet—the bay and the Marsh Creek, as this stream is called, are filled with the waters of the Bay of Fundy. Some of our most prosperous shipyards were at the mouth of the Marsh Creek, which one writer has called "the most God-forsaken hole possibly discovered, considering the fine ships that have been built there."

On a spring day in 1851 the little Marsh Creek saw the launching of what was destined to become the most famous merchant sailing vessel of all time—the *Marco Polo*.

The story of the *Marco Polo* is a strange one. She was planned to be just another of our many timber-carrying ships, broader and clumsier than the speedy clipper-ships. But James Smith, who built her, made some changes from the ordinary timber-drogher design. She was long, the longest New Brunswick ship up to that time, and her model was sharper under water than usual in these vessels. "Above water she was lofty and somewhat boxlike—a great, roomy, heavily-timbered vessel, designed to pack a huge cargo and yet sail well." She was about sixteen hundred tons, with three decks and a half-poop. Nobody was very proud of her, and all agreed that she was an ugly ship.

When she was launched, she charged across the narrow mouth of the Marsh Creek and burrowed into the mud on the other side. People on board for the launching ceremonies were knocked about, and some were injured slightly. One boy fell overboard, but swam ashore. When the tide went down, the great ship heeled over on her side and looked very much like a total loss. It was found impossible to pull her off the mud, and her owners finally started digging around the hull. About two weeks after the launching the *Marco Polo* floated again, but she was even less beautiful than before, for the accident—although no repairs were needed—had "hogged" her, that is given her a twist that in any other ship is a sign of old age and many hard voyages. Strangely enough, this hogging is the explanation given by old-timers for her surprising speed record, for although other ships were later made from the same model, they were merely heavy cargo boats. There was never another *Marco Polo*.

She sailed from Saint John on the first day of May, 1851, with timber and scrap iron for Liverpool, then across again to Mobile for a load of cotton. Back in Liverpool she was bought by Paddy McGee, "the ragman and marine store dealer." Then her luck changed. Soon after this she was seen at the dock by James Baines of the famous Black Ball



The *Marco Polo*

Line, and he bought her to be refitted for the Australian run. In London she was hailed as being an exceedingly strongly built ship. When ready for the first voyage her fittings and passenger accommodations were described as luxurious, partly, no doubt, because the dining saloon boasted decorations consisting of coins of various countries, as well as silvered and stained glass and embossed crimson velvet upholstery.

On her first voyage to Australia she carried nine hundred and thirty emigrants and a crew of sixty. Her captain was James Nicol Forbes, well-known in the shipping world as "Bully Forbes," who swore he would make the return trip in six months. People laughed, but back came the *Marco Polo* in just five months and twenty-one days. In that time, which included a stay at Melbourne, she had circled the globe, returning by way of the Horn. Forbes had found on the trip out that he had a good crew; in southern waters they covered thirteen hundred and forty-four nautical miles in four days—three hundred and thirty-six nautical miles a day. (A nautical

mile is equal to about one and one-sixth land miles.) He did not take any chances on missing his record run by having to ship a new crew; for fear they would be tempted away to the gold mines of Australia he "trumped up a charge of insubordination against them, and had them clapped into prison until they were required."

It was unbelievable! Thousands of people flocked to the docks to see the proud ship, and the huge banner that hung between her masts and proclaimed her *the fastest ship in the world.*

The publicity following this feat made the name of the *Marco Polo* so famous that Liverpool began to draw Australian trade from the port of London, and soon had a great part of the emigrant business.

In the next eight or nine years the *Marco Polo* averaged very good time on her Australian trips and made several record runs. In 1861 she struck an iceberg in the southern seas and was badly damaged about the bows. In spite of all the repairs her speed was not greatly diminished, and in '67 she made the trip in seventy-six days, almost another record.

But as the years went by, the *Marco Polo* began to drop behind the clipper ships; storms and long service had strained her seams and waterlogged her hull. She was cut down and rigged as a barque for heavy cargo work, carrying coal, timber, or guano from the South Seas.

On one of these southern trips a huge shark followed in her wake for some time. The crew decided to catch it. They managed to get it aboard, where it put up a terrific struggle on the deck and finally crashed through the cabin skylight. It crushed the table under the skylight, and thrashed around, breaking furniture and wakening the captain and the mate. Can you imagine waking to find a sixteen-foot shark in your room? The carpenter arrived with his axe and tackled the monster, and when he missed it, he struck the floor or the wall. What with the shark, the carpenter's axe, and the

blood and slime, the cabin was completely wrecked before the shark was killed and dragged out.

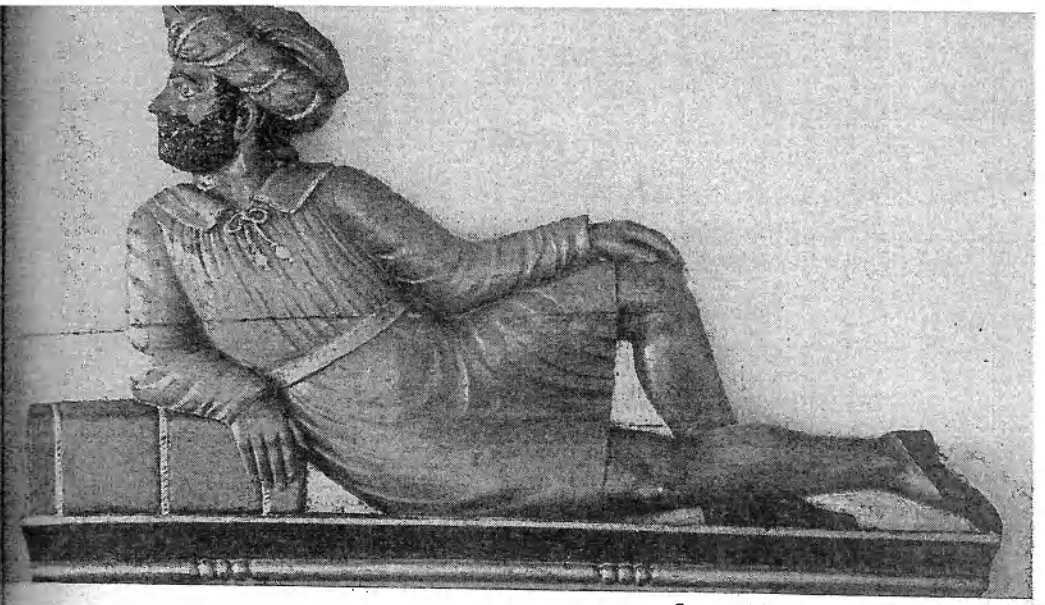
Early in the afternoon of July 22nd, 1883, residents of Cavendish, Prince Edward Island, were drawn to the shore by a strange sight. A great ship, with all sails set, was coming toward them in a fresh breeze, heading straight for the shore. A Saint John man happened to be among those watching. "If I didn't know that the *Marco Polo* had been condemned in London two years ago," he said, "I would say that she was coming in."

The *Marco Polo* it was, coming home to rest in her own land. She grounded near the shore, and the crew jumped overboard and were picked up safely. They explained that the ship was leaking badly and the pumps had broken down, so they decided there was nothing to do but beach her. The cargo was rescued and sold, along with some of the fittings, and "the fastest ship in the world" broke up on the beaches of her own land.

FIGUREHEADS AND THE WOODCARVERS

The story of the *Marco Polo* brings us to our woodcarvers, for the bow of this famous ship carried a full-length figure of the first *Marco Polo*, Venetian explorer of the Middle Ages. Across the stern were three carvings—in the centre, an elephant's head, and on each side a reclining figure similar to the figurehead. When the ship broke up on Cavendish Beach, a nearby farmer rescued one of the stern figures and nailed it to his barn. Years later a Saint John man arranged to have it taken to our New Brunswick Museum, where it now has a place in the Marine Room.

In those days most ships carried figureheads or carved ornaments on their bows—sometimes just a fancy scroll, but more often a figure, such as a mermaid or something symbolic of the name of the ship. Shipbuilding ports all had their woodcarvers, and many beautiful pieces of statuary went out from



Courtesy N.B. Museum

The stern figure of the *Marco Polo*

New Brunswick on the bows of her clippers and great ships. At the same time, as Frederick William Wallace says, "some execrable images were bolted on, to face the world ahead of the vessel."

Many, very many of the woodcarvers were real artists, and some fine examples of their work are still preserved. They whittled out their beautiful figures with crude tools, and with no training but experience—often without even a drawing or a plan to guide them.

There is the story of a shipbuilder who boasted that his carver could whittle out anything he might be asked for. The man was called in, and asked to do the face of Queen Victoria. He said he thought he could do it if he had a picture to go by. The only picture near at hand was one on a postage stamp. And on the wall of our provincial Museum you can see the beautifully carved plaque, the face on the postage stamp, perfect in every detail, but many times larger.

Can't you see one of these old woodcarvers, sitting in the midst of his chips, patiently bringing forth from a huge block, or a length of timber, his own conception of something beauti-

ful, something worthy to point the way for a tall ship, across distant waters that he himself would never see?

THE OLD FIGUREHEAD CARVER

I have done my bit of carving,
Figureheads of quaint design
For the Ruddocks and the Olives,
And the famous Black Ball Line.
Brigantines and barques and clippers,
Brigs and schooners, lithe and tall,
But the bounding *Marco Polo*
Was the proudest of them all.

I can see the white-winged clipper
Reeling under scudding clouds,
Tramping down a hazy skyline
With a Norther in her shrouds.
I can feel her lines of beauty,
See her flecked with spume and brine,
As she drives her scuppers under,
And that figurehead of mine.

'Twas of seasoned pine I made it,
Clear from outer bark to core,
And the finest piece of timber
From the mast-pond on Strait Shore.
Every bite of axe or chisel,
Every ringing mallet welt
Brought from out that block of timber
All the spirit that I felt.

I had read of Marco Polo
Till his daring deeds were mine,
And I saw them all a-glowing
In that balsam-scented pine;

Saw his eyes alight with purpose
Facing every vagrant breeze;
Heard him lilting, free and careless,
Over all the Seven Seas.

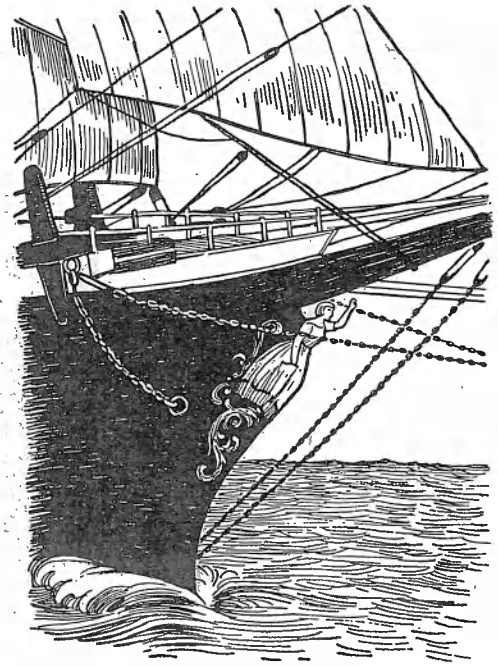
That was how I did my carving;
Beat of heart and stroke of hand
Blended into life and action
All the purpose that I planned;
Flowing robes and wind-tossed tresses,
Forms of beauty, strength, design—
Saw them all and strove to carve them
On those figureheads of mine.

I am old, my hands are feeble,
And my outward eyes are dim,
But I see again those clippers
Lifting o'er the ocean's rim;
Great white fleet of reeling rovers,
Wind above and surf beneath,
And the *Marco Polo* leading
With my carving in her teeth.

From *Poems of H. A. Cody* by permission of McClelland & Stewart Limited.

OTHER STORIES

Truly there is no end to the stories of our ships. One of the bloodiest mutinies in shipping history took place on the Saint John barque *Veronica* in 1902. And there is the story of little Laura, daughter of the captain of the *Asia*—a story very like the one in the old poem about the schooner *Hesperus*. The ship was caught in a terrible storm, near Nantucket, and wrecked on the shoals. Laura's father was killed, and the mate took care of her, while another man went to look after her mother. The mate lashed Laura and himself to a piece of wreckage, and a few days later they were found by a



The figurehead and bow detail of the barque *Kate Young*

tug—he was holding her in his arms, and both had frozen to death.

Many of our fine ships, and many of our New Brunswick men, found their final resting-places in far waters. The *Mistress of the Seas*, for example, built at Miramichi in 1863, foundered in the Indian Ocean seven years later while bound from Greenock to Calcutta, and ten of the crew were drowned.

Another big ship, built at a little village many miles inland, saw years of adventuring before she disappeared on the other side of the world. This was the *Matoaka*, a ship of thirteen hundred tons, built at Oromocto on the St. John River in 1853. She was sold in Liverpool for the Australian emigrant trade, and also made trips to New Zealand. In 1869 she left New Zealand bound for London, and was never heard of again. It was supposed that she struck an iceberg in the southern seas and went down with all hands.

Here and there along our coasts we find stories of strange lights at sea, or faint outlines of ghost ships that sail into the dusk of a summer evening. Perhaps the most famous of these is the Phantom Ship of Bay Chaleur, an apparition that has been seen many times and by many reliable people along the Caraquet shore. It appears at twilight, a flaming shape of a ship afire, and always on the evening before a terrible storm. The story is told that on the night of June 5th, 1914, the Phantom Ship was plainly visible at many places along this coast. On June 6th the coast was swept by the worst hurricane in many

years, and fishermen and small coasting vessels suffered heavy losses in boats and men. There are several different legends among the people in that section, explaining the origin of the Phantom Ship. Perhaps you can find one or another of them.

It is impossible to name all the New Brunswick towns and villages where large ships were built, but every child who lives near our long, long coastline can hear sea-stories right at home, by talking with the old people who live in the community. Wouldn't it be fun if you could find an old lady who had sailed to the West Indies, or India, or Australia, with her husband long ago, and hear from her lips the story of her adventures?

THE PASSING OF THE WOODEN SHIP

We are coming to the end of this glorious page in our story that tells of these dangerous, daring, courageous days, the days of "Wooden Ships and Iron Men." The boom times of the fifties passed, but shipbuilding went on apace, and the sixties and seventies saw our busy mills and yards turning out ships that were famous among the finest in the world. Those days saw our men turn their faces to the sea, leaving their families for months, sometimes for ever, to dare the oceans of the world in ships that would look tiny beside the smallest of present-day ocean-going cargo boats. Men grew up early in those days, learned their jobs, and took command. Boys went to sea at fourteen or even younger. Sometimes they became mates or captains by the time they were twenty-one or twenty-two, ruling tough old "hands" twice their age. Captain Forbes—Bully Forbes—was only thirty-one when he made the record run as captain of the *Marco Polo*.

The captain, who served at sea as navigator, commander, judge, and jury, in port had also to be a business man. He could not cable his company from every port for instructions, but had to make many important decisions about buying the cargo himself. These matters involved changes in ports of

call and many other things, and he must not only save time, but also save expense and make money for the owners in their home office far away. As he grew old and his savings mounted, the sailor came "home from the sea" and almost always retired to a farm to end his days. Some writers think that years at sea brought on a great hunger for the earth and the sight of green things growing, which seems to explain the sailor and his farm.

The eighties showed a real decline in shipbuilding. The first iron ships appeared; then came steel vessels, and it was soon plain that wooden ships were passing. The last large wooden ship built in New Brunswick was the *John McLeod* (1600 tons), built at Black River in 1885 by Captain John McLeod, M.P.P. A number of small ones were built in the nineties, and New Brunswick owners continued to do a good business with the ships they had for a few years longer.

SHIPBUILDERS AND OWNERS

It would take too much space here to list the names of men who were famous in the building and owning of wooden ships. In Saint John alone there are at least a dozen names that carry well-earned fame in the saga of shipping, and all along the North Shore and the South Shore it is the same.

So we shall give the name of one family only, probably the best-known of all—the Troops of Saint John. Jacob Valentine Troop founded the firm about 1840, and the Troops and their ships were known in every port of the world throughout the golden era of sailing-ships until the late nineties—and Troop ships were among the last to make regular sailings in the early part of the twentieth century.

Jacob Troop died in 1881, and his son Howard carried on the business until his death in 1912. Here, in part, is the tribute paid to Howard Troop at his death: "He was a strong man in a generation of strong men, who bore an active part in the world's commerce, and who greeted disaster when it

came with fortitude. . . . He had a host of friends who knew his sterling qualities. He was kind and generous, and had a smile and a pleasant word for all, and was always ready to lend a helping hand. He lived for his family and sought to gratify their every wish. He was the admiral of one of the greatest fleets ever sent out of a Canadian port—the master of eighty-four vessels."

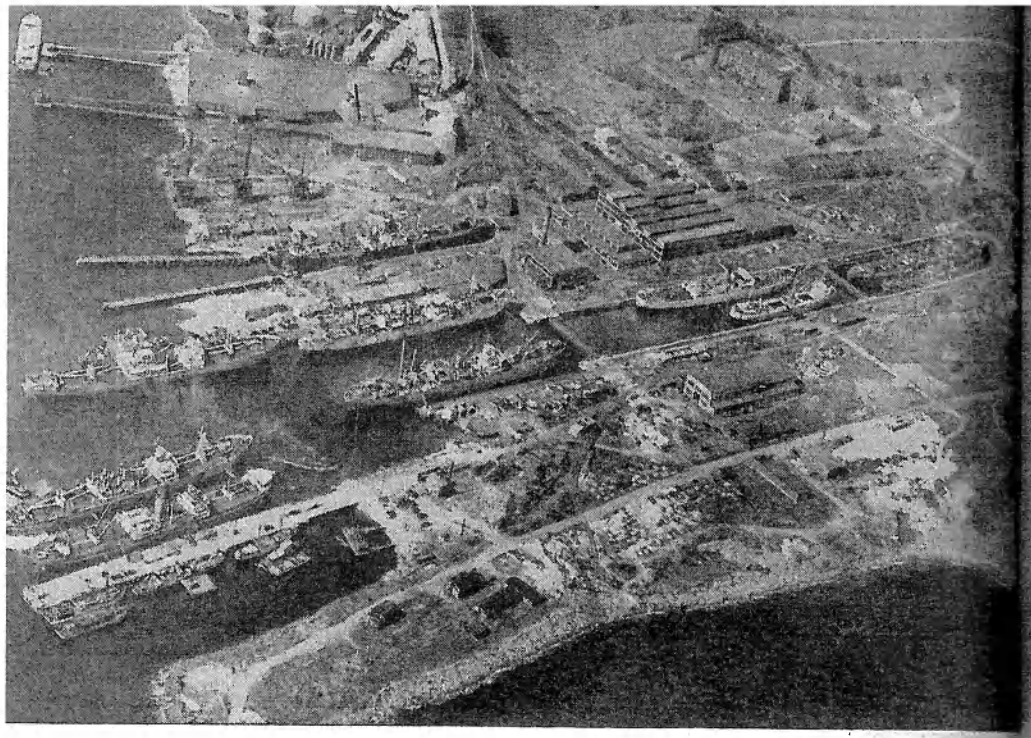
The reference to *disaster* means that Howard Troop had more fortitude than most men. The list of Troop ships lost after he took over his father's affairs in 1881 included forty-six vessels in all, big ones and little ones. These were total losses. Many others, partly wrecked, were repaired and put back into service.

The Troops owned many of the finest ships built in the Maritimes. They owned the first Canadian iron ships. They owned the first steel barque built in Saint John. They were the first to urge that steamships be run between Saint John and Liverpool, and built a steamer for the service. But there is not a man left of the Troop name—a name that will never be forgotten in the story of wooden ships. And the wooden ship is gone, too; an occasional creaky old lady of the seas, with perhaps two masts or three, is a rare sight in harbours that once looked like wintry forests, with their uncountable masts against the sky.

THE TWENTIETH CENTURY

The art of shipbuilding is not completely forgotten. Along the shores our fishermen still build many of their own small boats, and build them well.

The Great War of 1914-18 brought a brief revival of shipbuilding. Three ships were built at the mouth of the Marsh Creek in Courtenay Bay, where once seven great wooden hulls could have been seen in the stocks at one time. The first of these was a four-masted schooner, the *Cutty Sark*. The other two were steamships, the *War Fundy* and the *War Moncton*.



Courtesy Saint John Dry Dock Co., Limited

The dry-dock at *Saint John*

About the same time two schooners were built at Strait Shore, Saint John—the *Dornfontein*, which was torpedoed just outside the Bay of Fundy soon after launching, and the *Randfontein*. Others were built at various places along the Miramichi.

New Brunswick now has one of the largest dry-docks in the world, situated on the shores of historic Courtenay Bay, and owned by the Saint John Dry Dock Company, Limited. Until recently this company had confined its work to the repairing of ships, some of them large passenger liners and naval units, but now they are doing some shipbuilding as well.

During the Second Great War shipbuilding was revived at various places in the province, especially St. Andrews, Fredericton, Richibucto, and Saint John, and a great many ships of different types were outfitted, refitted, and repaired in our ports.

At Fredericton and Richibucto four hundred and sixty-four 72-foot Minca barges were built, and shipped to England, to land on the beaches of Normandy with the D-Day invasion. Mine-sweepers built at St. Andrews and corvettes from Saint John guarded our shores, and crossed the ocean with the great Atlantic convoys. Six Gray type 4700-ton cargo ships and one revised type of the same tonnage slid down the ways at Saint John, to take their place in the supply line to Britain.

Throughout the war our huge dry-docks continued to specialize in repair work, and many battle-scarred and famous ships crept quietly in and out of Courtenay Bay. In the early days of the war, when the navy could not spare ships for convoy work, certain merchant ships were fitted out with anti-aircraft and submarine defence and did gallant service on the Atlantic.

It was from Saint John that Captain Fogarty Fegan, V.C., took his armed merchantman, the *Jervis Bay* to her last heroic battle and his own death.

Some shipbuilding was done in several other centres. In 1941 a tugboat was launched at Gagetown, once the site of many busy shipyards. And in February, 1942, a most unusual launching took place at South Devon, when the tugboat *Arthur S.* was launched on the ice, with the help of a tractor and bull-dozer.

Our coast is long and boasts many fine harbours. Apart from Saint John the following ports are listed as customs entry ports for foreign shipping: Bathurst, Campbellton, Chatham, Newcastle, St. Andrews, and St. Stephen. And these are not all—there are many bays and inlets which now see only a few fishing-boats but which are capable of floating ocean-going ships.

Why then should we not play our part again in the world of shipbuilding? Perhaps some boy now reading these pages will grow up to make a new and shining page for New Brunswick in the history of shipping. Frederick William Wallace,

to whom we are indebted for much of the information in this chapter, has said: "The old days of sailing ships were colorful and romantic, but all that is romantic is not confined to the past. In this fast-moving age, when speed and size of ships have attained a measure beyond the dreams of the pioneers, only the energy and enthusiasm of a citizenry united in its ideals, can hope to keep pace with the requirements of the day."

REVIEW QUESTIONS

1. What were known all the world over as "Bluenoses"?
2. Why did the New Brunswick pioneers start building ships?
3. What was the purpose of the first New Brunswick ships?
4. What does "resourcefulness" mean? Can you give an example in your own community?
5. What did the broad arrow mean when marked on a New Brunswick tree? This mark is often called "The King's Arrow," and is still in use. Do you know where? (If your father was in the army or the navy, he will be able to tell you.)
6. What was meant by a shipwright?
7. What was the best New Brunswick wood for shipbuilding? Why did it become so scarce in later days?
8. What is a tree-nail? How is it used?
9. What was New Brunswick's place in the shipping world in the 1850's?
10. Name six places in the province where ships were built.
11. Describe the clipper ship *White Star*.
12. Where did New Brunswick ships hunt whales? How long did one trip take? Why?
13. Tell the story of the *Marco Polo*.
14. Imagine you were the boy who fell off the *Marco Polo* on launching day. Make up a story, telling how you happened to be there and all about what happened.
15. What did the woodcarvers do for the ships? How did they learn this art?
16. What were the duties of a captain in the early days, besides commanding the ship?
17. Tell one of the stories that shows how New Brunswick ships and men sometimes came to their end far from home.
18. When did the building of wooden ships begin to decline? Why? When was it revived? Why?

19. Try to find one New Brunswick ship story that is not told here.
20. Who can find out the difference between a barque and a brig?
21. Draw a picture of an early New Brunswick ship. (Try to find a picture not in this book.)
22. Is there anything in your home, or the homes of your friends, which was brought from a far country in a wooden ship long ago?
23. Suppose you were the captain of a New Brunswick ship in those early days. Suppose you unloaded a cargo of fish at Liverpool. There is no return cargo there for you. Will you go to Norway for lumber? to Spain for fruit? or to Italy for salt?

Chapter XXXV

FISHING

While yet the dark still lingers,
And white mist-wreaths hang low,
Wraithlike, across the waters,
The little fish boats go.

Men faring forth to labour,
They toil while others sleep;
Almost they seem to be a part
Of the great restless deep.

—EMMA VEAZEY

FISHING IS ONE of the oldest of our industries. The Indians ate the fish which they caught in the rivers and streams. Tales of the extraordinary abundance of cod on this side of the Atlantic were the chief means of luring Europeans to our shores. Fishing boats from the coast of France came out in those early days in fleets of two hundred vessels, each with a crew of fifteen to eighteen men. They brought provisions for six months and a quantity of salt. They spent from one to five months on the banks off shore, catching cod, and splitting and salting them as they caught them. The season's catch ran to thirty thousand or sometimes fifty thousand cod. When a fisherman made from thirty-six to forty-eight dollars in a five-month voyage it was considered "not bad."

Later, when the coasts of New France were explored, it was discovered that every creek and cove in the shore had an abundance of cod. Then many of the fishing vessels went

to some sheltered harbour, instead of staying on the banks. On each vessel were boats, brought in sections, for shore fishing. When it reached the harbour, the vessel was moored and stripped of its sails. On the shore the crew built living quarters in the form of a rude shack with walls of fir-branches interlaced with stakes and one of the ship's sails for a roof. The boats were then put together, and the vessel was used as a store-ship for provisions and salt. The boats went from the harbour at dawn, fished all day, and returned with the catch in the evening. Each day's catch was split, salted, and dried. At the end of the season the dried fish were packed in the vessel, and all returned to France.

But this method, though more comfortable, was more expensive than the bank fishing, because it required two crews—one to catch the fish, and one to split, salt, and dry them. So in time many of these fishermen took native wives and remained on this side of the Atlantic. Thus began some of the fishing villages on our east coast.

The first of the pioneer Frenchmen to see the possibility of establishing a settled fishing business on these shores was Nicholas Denys. He met with all sorts of difficulties and misfortunes, but he persisted, and finally succeeded in establishing stations at several points along the shores of the Gulf of St. Lawrence. His New Brunswick station was at Nepisiguit.

During the wars between France and England fishing establishments were so often seized and destroyed that their development was retarded.

You will remember that the first Scottish and English settlers—Davidson on the Miramichi, Walker on Bay Chaleur, and Simonds and White at Saint John—engaged in fishing, and exported fish, Walker sending yearly cargoes of salmon and sometimes cod to the West Indies and the Mediterranean.

When the Loyalists came, they settled mainly along the coast, and probably intended to farm. But they found an abundance of fish at their very doors, and moreover they found

Courtesy N.B. Government Information Bureau

A commercial fishing fleet at anchor at Shippegan Wharf

that the climate of New Brunswick made farming more difficult than it had been in their old homes to the south, so most of them took the easy way, gave up all thoughts of farming, and became fishermen. Thus many fishing villages sprang up all along the coasts of New Brunswick.

For the better part of a hundred years after the arrival of the Loyalists the fishing done was entirely, or almost entirely, in-shore fishing: cod, hake, haddock, pollock, halibut, herring, mackerel, shad, alewives, smelt, flounders, swordfish, sardines, salmon, lobsters, oysters, clams.

The deep-sea or bank fishing began to develop about 1875. The kinds of fish taken by vessels on these off-shore banks are cod, haddock, hake, and halibut.

Fish are exported fresh, dried, canned, and frozen. In New Brunswick at the present time there are lobster canneries, clam canneries, canneries for sardines, etc., fish-curing establishments, and freezing plants. The total value of the products of the fisheries of New Brunswick in a single year is about twelve million dollars.

There is another phase of the fishing industry which must not be overlooked—the appeal to sportsmen. The rivers of New Brunswick, especially the St. John and Tobique, the Miramichi and the Restigouche, abound in salmon and attract large numbers of sportsmen from inside and outside the province. In fact, New Brunswick is famous all over the world for its fishing. Whenever and wherever sportsmen meet and the talk turns to fishing, New Brunswick is sure to be mentioned. Fishermen come regularly to this province from the United States and also from Europe to fish the streams and rivers for trout and salmon, and to enjoy deep-sea fishing. And each year the government issues licences to fish to hundreds of non-resident fishermen.

REVIEW QUESTIONS

1. What is one of the oldest of our industries?
2. Who first caught and ate the fish in our waters?
3. What led the first Europeans to visit our shores?
4. Tell how some of the fishing villages on our east coast originated.
5. Why did the early settlers in New Brunswick do more fishing than farming?
6. Name some of the fish to be found in our waters.
7. Name three ways in which our fish are of value to us.
8. Try to find some pictures of fishing scenes in our province.
9. Is there much fishing done in your community? How valuable is it?
10. Is there a fish-canning factory in your community? If so, visit it. If not, write to some school that has a canning-factory near it, and ask the pupils to write and tell you about it.
11. Is there a fish-freezing plant in your neighbourhood? Do you know where there is one? Write to the school there, and ask for a description of it.

Chapter XXXVI

HUNTING

HUNTING, TOO, IS ONE of our oldest industries. The Indian, in the earliest days, hunted in order that he might eat the flesh of bird or animal, and also in order that he might use the skin or fur of the animal for clothing. Later, when the white man came, the Indians hunted still more extensively, so that they might trade the furs for the various things the white man offered in exchange.

During the French régime the fur trade played a very important part in the history of this province. The first fur-trading post in New Brunswick was established on the island of Emenenic by traders from St. Malo. It was jealousy of the fur trade that caused Biencourt to attack the island. La Tour engaged extensively in fur trade with the Indians. In fact, in most cases the French were too much interested in the fur trade to settle the country properly.

The fur trade was also a great attraction for the early British settlers. Walker had the whole fur trade of the Bay Chaleur district, trading in moose skins, hides, fat, and walrus tusks. Davidson and Cort controlled the Miramichi district. There were several trading posts on the St. John River—Simonds, Hazen, and White at Saint John, Caton on the island of Emenenic, Anderson at the mouth of the Nashwaak.

In the year 1781, Simonds, Hazen, and White sent a consignment of furs to Halifax to be shipped to England. It consisted of moose skins, caribou, deer, musquash, otter, mink, sable, fishers, wolverenes, "lucervers," red fox, cross fox, bear skins.

Courtesy N.B. Government Information Bureau

The fur trade is still an important New Brunswick industry. A recent report of our Department of Lands and Mines says: "The province of New Brunswick is coming into prominence in the fox ranching industry by virtue of the foresight shown by certain ranchers in developing the production of new varieties of foxes such as blues, white faces, and platinums, as well as maintaining its reputation as a leading producer of high class silvers."

A list of fur-bearing animals killed in the province during a recent year includes raccoon, weasel, otter, mink, wildcat, marten, skunk, fisher, muskrat, bear, red fox, squirrels, rabbits, etc. This list, of course, does not include the animals on fur farms.

Throughout the years Indian, Frenchman, Englishman have hunted birds and animals for food. Hunting, like fishing, attracts sportsmen from outside the province. Partridge and woodcock, ducks and geese, moose, deer, and bear

provide thrilling hours for the hunter, amidst scenes of unrivalled natural beauty. Each year there are issued to non-resident sportsmen hundreds of licences to shoot deer, bear, and game-birds.

REVIEW QUESTIONS

1. Name some of the animals to be found in New Brunswick.
2. Who were the first hunters in New Brunswick? Why did they hunt in the early days? Why did they hunt after the white men came?
3. Name some of the early settlers who engaged in the fur trade.
4. Draw a map of New Brunswick, and mark on it in the proper places the names of these fur traders.
5. Try to find some pictures of hunting scenes in New Brunswick.
6. Is there a fox farm in your neighbourhood? If so, visit it. If not, write to a school which is near one, and ask the pupils to write to you about it.

Chapter XXXVII

AGRICULTURE

At evening, where the cattle come to drink,
Cool are the long marsh grasses, dewy cool
The alder thickets, and the shallow pool,
And the brown clay about the trodden brink.
The pensive afterthoughts of sundown sink
Over the patient acres given to peace;
The homely cries and farmstead noises cease,
And the worn day relaxes, link by link.

A lesson that the open heart may read
Breathes in this mild benignity of air,
These dear, familiar savours of the soil,—
A lesson of the calm of humble creed,
The simple dignity of common toil,
And the plain wisdom of unspoken prayer.*

The historian Cooney, in 1832, pointed out that the prosperity of this province was threatened by too much attention to lumbering and too little to agriculture. He gave this advice: "Lumber moderately, fish vigorously, and farm steadily."

The cultivation of the soil of New Brunswick was begun by the Indians, who planted fields of *Indian* corn. But the Indians were not really farmers; they maintained themselves by hunting and fishing, and were constantly on the move. In the intervals of their wanderings they planted, weeded, and tended corn-fields, as described by John Gyles.

*This poem, entitled "Where the Cattle Come to Drink," is from *Selected Poems of Sir Charles G. D. Roberts* published by The Ryerson Press.

Courtesy Dept. of Immigration and Colonization

Cutting clover—early agricultural methods

The first real farmers were the French. You remember we spoke of the fact that Louis d'Amours, Sieur de Chauffours, and his brother Mathieu, Sieur de Freneuse, may be considered the first farmers on the St. John River, and that the 1695 census describes their farms in detail. Louis d'Amours had sixty-five acres under cultivation, growing wheat, peas, Indian corn, and oats, and having a stock of animals: twenty-two horned cattle, fifty hogs, and one hundred and fifty fowls.

Yet, on the whole, the French were hunters and fishers, rather than farmers. They settled chiefly along the coast and the lower parts of the rivers, depended mainly on hunting and fishing for food, were very much interested in the fur trade, and grew only what they absolutely needed. Probably also the unsettled state of the country and the constant fear of attack discouraged farming. Under the French Régime the best farms were to be found in the Chignecto section and on the lower St. John River.

When the English came, they gave more attention to lumbering than to agriculture, as Cooney says; yet by 1804 the farmers were growing wheat in considerable quantities. King's County supplied its own population with flour, and had in addition two to three hundred barrels to sell annually. Other counties did nearly as well.

Courtesy N.B. Government Information Bureau

Mechanical diggers turn the potatoes out of the ground, but they must afterward be picked up by hand.

However, New Brunswick was not supplying its own food needs, and in 1850 we find that there was a strong desire to place the province in a better position with respect to agriculture. It was felt that with so many acres of fertile soil it was not creditable to the people that they should have to depend so largely on other countries for their food supply. So the legislature of that year requested the lieutenant-governor to invite Professor Johnston, an eminent British scientist, to visit the province for the purpose of examining the several counties and reporting on the soil and its agricultural possibilities. Professor Johnston arrived that same year, went over a large part of the province, and prepared a report that was presented at the 1851 meeting of the legislature, and ordered to be printed. It was a very valuable document, well worth the thousand pounds it cost. It showed that the province was capable of sustaining a large agricultural population, and classified the different soils and estimated the productiveness of each.

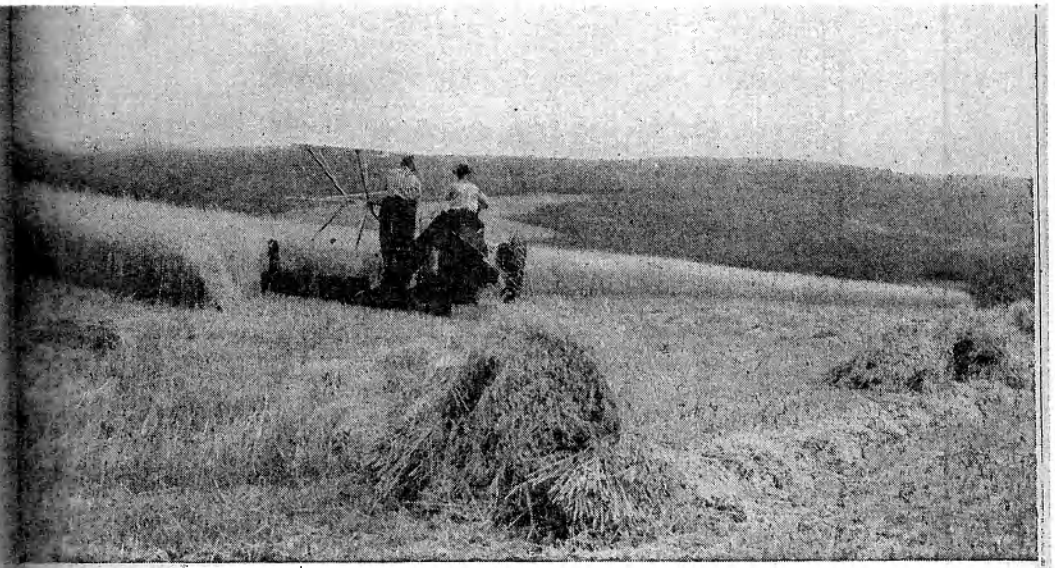
Thirty years later, in the summer of 1880, the Dominion government brought to Canada two gentlemen connected with agriculture in England, in order that they might report on the agricultural conditions here. They were Professor Sheldon

of the staff of an agricultural college in England, and Mr. Sparrow, a gentleman farmer. They visited every province, and Professor Sheldon prepared a report. In it he commented on "the rich soil in many parts of beautiful New Brunswick," and mentioned especially the new settlement of New Denmark: "seven years ago a dense forest of hardwood intermingled with pine—now producing abundant crops of vegetables and grain, and supporting a happy and flourishing colony." The report concluded with these words: "I do not think New Brunswick can be excelled in any part of the Dominion of Canada, except by some of the choice parts of the province of Ontario." However, these men did not realize the shortness of our growing season, due to late springs and early fall frosts.

The first agricultural society was organized in Saint John in 1790. In 1825 an agricultural and immigration society was organized in Fredericton. In 1851, following the advice of Professor Johnston, the New Brunswick Agricultural Society was formed, and the first provincial exhibition was held in 1853. Two years later a provincial board of agriculture took over the work of this society. This board was abolished in 1875, but was organized again in 1880, with six members appointed by the government and six members appointed by the agricultural societies of the province. In 1888 the board was finally abolished, and its duties were taken over by the Department of Agriculture.

To-day the Department of Agriculture has a number of separate services, each with a director, or fieldman, and some with both. The purpose of these services is to give advice and assistance to farmers. Some of the outstanding services are:

Live Stock Services—horses, cattle, sheep, swine.
Herd Improvement Service.
Dairy Service—butter, cheese, milk, cream, ice-cream.
Poultry Service.
Veterinary Services—control of animal diseases.



Courtesy N.B. Government Information Bureau

New Brunswick raises a considerable crop of grain each year.

Horticultural Services—apples, plums, pears, cranberries.
Small Fruit and Vegetable Service—strawberries, raspberries, blueberries, beans, corn, tomatoes, carrots, cabbage, etc.
Potato Production and Marketing.
Agricultural Engineering Service—farm machinery, farm building, marshland reclamation, land drainage.
Soils and Crops Service.
Field Husbandry—farm labour, fertilizers, seed production.
Credit Union and Cooperative Service.
Apiculture Service—bees.
Agricultural Societies.
Home Economics Service—Women's Institutes.
Agricultural Education.

The Agricultural Education Service is a new one, established in March, 1944. There is a director, and an advisory committee consisting of representatives from the Departments of Agriculture and Education. The purpose is to establish agricultural schools where agricultural training will be available to rural boys of the province. For some years there has been a school of this sort in connection with the Carleton County vocational school at Woodstock. Recently an agricultural

department was established at the composite high school at Newcastle, and this school accepts students from Northumberland County and adjoining counties. In 1944 three other such schools were established—one at Sussex for the youth of southern New Brunswick, one in connection with the composite high school at Edmundston for students from northern New Brunswick, Restigouche, Madawaska, and Victoria Counties, and one at St. Joseph's University (an extension of the short course which has been carried on there for several years). Each course will be of two years' duration—five months each year, November to April, with students remaining at home during the summer months to carry on assigned summer projects. There is also a ten-month course in home economics for rural girls.

And now—what is the future of agriculture in New Brunswick? A recent report of the Department of Agriculture points out that of the eleven million acres of possible farm land in New Brunswick not much more than one-third is occupied, and not all of that is cultivated. We have learned that there is rich soil in many parts of the province, but that the summer season is too short for some of the crops we might wish to grow. We have also learned that we have an active and helpful Department of Agriculture, always ready to give information and advice to farmers. Can we not make use of this good soil by growing those things most suited to our climate? Can we not make use of our Department of Agriculture by making every possible effort to grow *first-class* crops?

REVIEW QUESTIONS

1. Who first planted corn in New Brunswick? Who tells us about this?
2. Were the Indians really farmers? Why not?
3. Tell about some of the pioneer farmers.
4. What do we mean by the Department of Agriculture? Name some of the services it gives to the people of New Brunswick.
5. Name some of our agricultural products.
6. Do we grow enough food for our own people? Why not?
7. Do we export anything we grow? What? Where to?

Chapter XXXVIII

MINING

MINING OCCUPIES ONLY a secondary place among the industries of New Brunswick, and yet it was one of the earliest. You will remember that one of the four ships that the La Tours hired in Boston to help them drive off Charnisay went up to Grand Lake and loaded with coal before it returned to Boston. And records show that coal from this Grand Lake region was being exported to New England as early as 1639. All this of course was during the French Régime.

About 1720, Paul Mascarene, a soldier in the English army, who came to Acadia with his regiment, reported that there were to be found along the St. John River coal deposits, quarries of freestone, and plenty of white marble which burned to a very good lime.

Dr. Gesner was the first to recognize the importance of the Grand Lake *coal* fields, when he made the first geological survey of the province about 1839. However, for many years the coal was removed in a most desultory manner. Each farmer on whose land coal was exposed used a part of his leisure time in the winter to extract a few tons for himself, and sometimes hauled a few loads over the snow and ice to Fredericton. The output was very small—from fifteen hundred to two thousand tons a year—most of it consumed in Fredericton and Saint John. But experiments performed between 1891 and 1893 showed that very good coke could be manufactured from this coal. Then about 1903 a railway was built from the coal field to Norton on the main railway, and several of the mines were equipped with modern power plants,

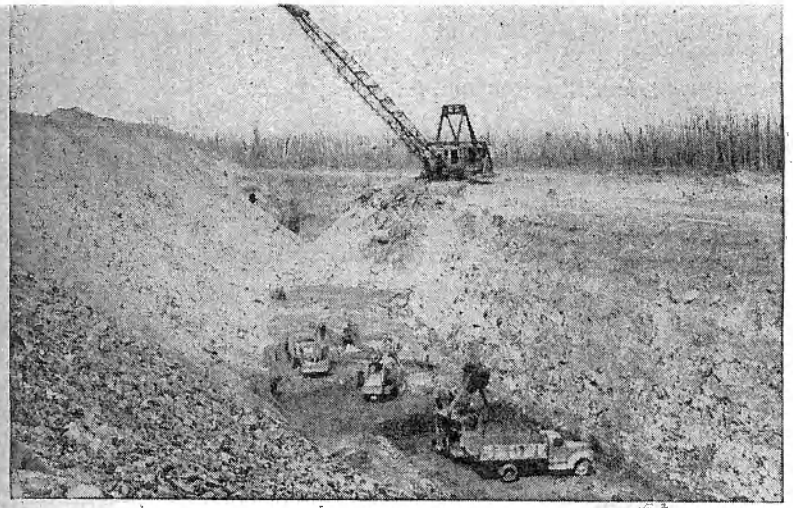
and apparatus for handling and screening the coal. The output increased rapidly, until in 1911 about forty-five thousand tons were shipped. In 1913 the Fredericton and Grand Lake Company built a complete line from Gibson to Norton.

In 1903 the Imperial Coal Company was formed to work the coal deposits at Beersville in Kent County. A railroad was built from Beersville to Adamsville on the Intercolonial Railway, and in 1911 about six thousand tons of coal were produced, but apparently the deposits were soon exhausted.

At the present time the only coal mines being worked are those in the Grand Lake region.

In 1850 the bursting of a mill dam and the consequent erosion of the banks of Frederick Brook at Hillsborough, Albert County, disclosed a large deposit of a unique mineral, called *albertite*. Albertite closely resembles asphaltum, and yields oil and gas. It was used principally in the United States to enrich illuminating gas, and in the manufacture of petroleum products. It yielded about a hundred gallons of oil or fourteen thousand five hundred cubic feet of gas per ton, and was worth about twenty dollars a ton. It was worked to the limit in thirty years, during which time over two hundred and thirty thousand tons were mined. Recently albertite has been discovered at Urney, King's County.

Near Hillsborough are to be found the largest, purest, and most extensive deposits of *gypsum* in the Maritime Provinces. There are no accurate reports to tell us when these were first discovered, but before 1854 the Fowler Brothers, of Lubec, Maine, were quarrying from two thousand to three thousand tons annually, and small amounts were removed by local farmers to fertilize the land. In 1854 the Albert Manufacturing Company was organized by Calvin Tompkins. The company opened quarries and built railways and shipping piers, and exported large quantities of the crude gypsum to Newark, New Jersey, where they built a mill for the manufacture of plaster of paris. In 1861 a mill for making the plaster was



Courtesy N.B. Government Information Bureau

Open face or strip mining operation in the Grand Lake coal fields at Minto

erected on the Petitcodiac River. Until the Intercolonial Railway was built, products were sent to the United States; but after that they were sent to Ontario and Quebec also. In recent years a prosperous export business has been built up, largely with Britain, Australia, and New Zealand. War conditions interfered somewhat with this trade, but there has been a strong demand within the province for building materials such as wallboard, used in military and other buildings. The company has a fireproof, non-warping wallboard, with a special edge, which when used with the company's Joint System will produce a finished wall with no visible joints. To supply the various markets thousands of tons of gypsum are quarried every year.

Impure beds of gypsum are to be found on the Tobique. This product is used as fertilizer or "land plaster." A plant was erected in 1893 by the Tobique Valley Gypsum Mining and Manufacturing Company, but it is not very active.

In Albert County, in the Stony Creek region, nine miles south of Moncton, are extensive *oil shales*. In 1907, Dr. J. A. L. Henderson, a geologist and consulting engineer of Scottish ancestry, a graduate of Leipzig University, being especially interested in the possibilities of developing oil production within the British Empire, visited New Brunswick. He was so

convinced of the possibility that oil in quantity would be found that a private company, known as Maritime Oilfields Limited, was formed in London in 1908 to test the property. In July, 1909, both oil and gas were discovered. Since the gas was immediately marketable, and in large quantities, this was first developed. Dr. Henderson founded the New Brunswick Gas and Oilfields, Limited, and Moncton and Hillsborough have been supplied with this natural gas ever since.

As early as 1820, Dr. Gesner reported *iron* ore near Woodstock. This ore was quarried by the Woodstock Charcoal Iron Company, established in 1848. They worked off and on for a few years, smelting the ore in charcoal blast furnaces. The largest deposits of iron are on the Nepisiguit River, about twenty-two miles southwest of Bathurst. They were discovered in 1898 by a trapper, William Hussey. There was some prospecting and testing and a small development work through the years, but nothing extensive was done until 1909, when the Canada Iron Corporation got control of the property and commenced work on a large scale. A branch railway was built from the mines to Nepisiguit Junction, and in 1912-13 about one hundred and fifty thousand tons of high-grade ore were mined and shipped—most of it to the United States. These mines were not worked for some years, but in 1943 work was started again, and iron ore is now being shipped to Sydney, Nova Scotia.

Manganese mining was at one time an industry of some importance in New Brunswick. The most important mine was at Markhamville in King's County. It was opened in 1864 by G. F. Matthew, was worked up to 1894, and produced twenty-five thousand tons of high-grade ore. Small quantities were also produced at Jordan Mountain near Sussex, Quaco Head, and Shepody Mountain. There has been considerable interest in these manganese deposits recently. About 1895 the Mineral Products Company developed large deposits of bog manganese at Dawson Settlement, Albert County. They

erected an extensive plant for washing and briquetting the ore, which was then shipped to Nova Scotia to be used in the manufacture of ferromanganese. The company failed about 1901. At the present time small quantities of this bog manganese are air-dried and sold for colouring matter in bricks; otherwise there is no demand for it.

About 1863 *antimony* was discovered at Lake George, York County. From that time until 1890 it was developed to a considerable extent, and again in 1907. *Tungsten* occurs in several localities, the most important being at Burnt Hill Brook, York County, where it was mined during the First World War. Large sums of money have been spent prospecting for *copper* ore; small quantities have been discovered at various points; the most promising seems to be Quiddy Brook in King's County.

Lime is prepared in the lime-kilns of Brookville, Saint John County. Large quantities are produced each year and used within the province for agricultural purposes and in pulp mills and smelters.

There are several large *peat* bogs in the province. One at St. Stephen was operated by Governor Todd, and production was started again in 1940, when four carloads of peat sods were shipped to New York. Extensive bogs near Shippegan, Gloucester County, are now being developed, and curing and drying plants are in operation.

The largest *granite* quarries in New Brunswick are at Spoon Island on the St. John River, not far below Hampstead. Here the heavy machinery brings forth three different colours of granite—a light grey, a darker grey, and a pink or reddish colour. There are also large quarries at St. George in Charlotte County.

REVIEW QUESTIONS

1. What are the earliest records of coal-mining in New Brunswick?
2. What other minerals are to be found in New Brunswick?
3. Draw a map of New Brunswick, and mark on it the minerals to be found in the various localities.

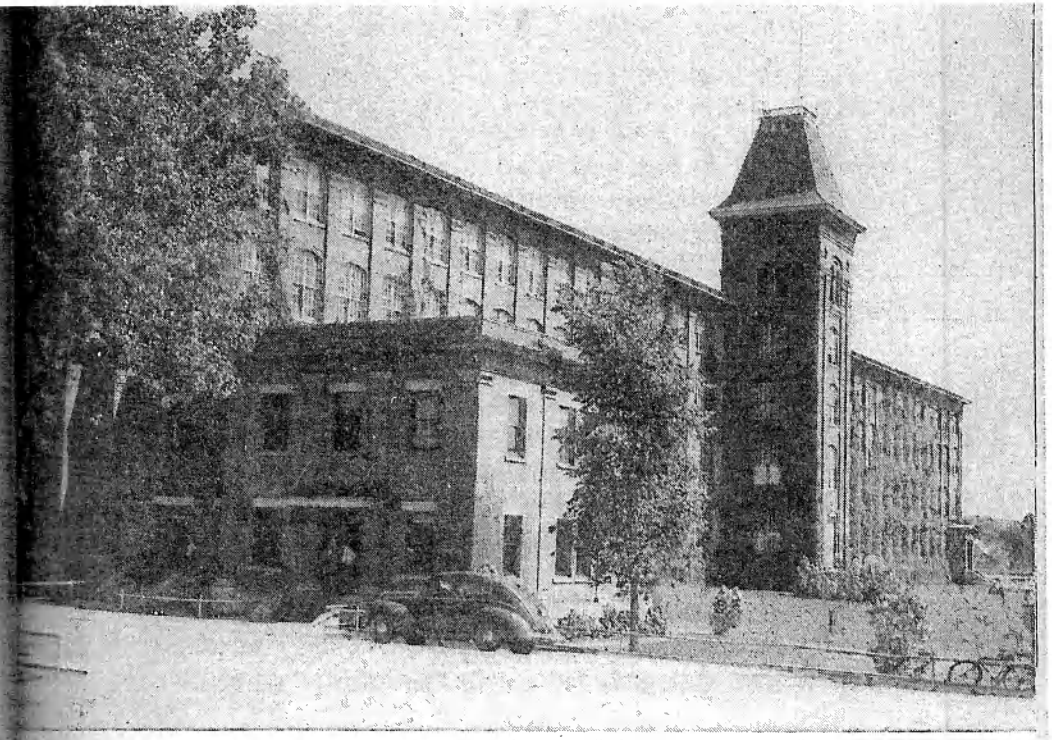
Chapter XXXIX

MANUFACTURES

New Brunswick has never been outstanding as a manufacturing province. As we have seen, in the earliest days articles used were homemade—made on the farm from the products of the farm. What could not be made there was made by the village blacksmith.

Gesner, writing in 1846, says that except for the mills, and machinery used in sawing wood, all manufactures at that time were *domestic*—that is for use at home, not for export. There were some foundries, but the iron and coal used were imported from Great Britain, and the articles manufactured were all used in the province. There were at that time, in addition to the sawmills, two hundred and forty-seven grist-mills; a few machines, simple in construction, for carding wool and fulling cloth; and in the larger towns, breweries, canneries, and small establishments for making soap and candles.

Moses H. Perley, immigration officer at Saint John, writing in 1854, says that by the census of 1851 it appears that the total number of sawmills at that time was five hundred and eighty-four, giving employment to over four thousand men. But in the three years between 1851 and 1854 many larger sawmills were erected. There were also in the province a large number of grist-mills and tanneries, and a few foundries, breweries, and carding and weaving establishments, as well as a number of smaller manufacturing establishments. Hundreds of thousands of yards of coarse woollen cloth for farmers' clothes were made each year on hand looms. Leaving out the work of the hand looms, which may be called a home industry, and the sawmills, which we have dealt with in the chapter on lumbering,



Courtesy N.B. Government Information Bureau

The plant of Canadian Cottons, Limited, at Marysville—the second largest scene of cotton manufacture in Canada

there were altogether five hundred and fifty-one manufacturing establishments, giving employment to nearly two thousand men; and the total value of the articles manufactured was more than one million dollars.

To-day there are over one and a half times as many manufacturing establishments (excluding pulp and paper mills and sawmills) employing over ten times as many persons, turning out products valued at considerably more than one hundred million dollars. In addition, there is the generation of electric power at Grand Falls, and the New Brunswick Electric Power Commission owns and operates generating stations at Musquash, Grand Lake, Kouchibouguac, Grand Manan, and St. Quentin.

In recent years there has been a widespread revival of native handicraft arts, particularly weaving. The beautiful products of St. Andrews, Sackville, Gagetown, and other centres

are becoming well known. At Gagetown the Loomcrafters designed and wove the official tartan for pipe-bands of the Royal Canadian Air Force. The design, with a background of Air Force blue, has been registered in Scotland.

Use is being made of our clay deposits also. Bricks and tile are manufactured in Fredericton and Chipman. Moulded, creative, hand-modelled and turned pottery is being made at the Canuck and the Foley Potteries at Saint John; and the work done at the Deichmann Pottery at Moss Glen is arousing wide interest in art circles.

REVIEW QUESTIONS

1. Is New Brunswick outstanding for manufactures?
2. What do we mean by *domestic* manufactures?
3. Name some of the manufactures of New Brunswick.
4. What manufactures are there in your county? Tell about them.

Chapter XL

EDUCATION

Of all our industries the most important is education. It has been said that education is the chief business of the state. This is true, for our lumber, ships, crops, fish, coal, and electricity merely make life possible or more comfortable for man. Education produces the man himself.

It is the purpose of education to produce good citizens—men and women who will live good lives, and who will unselfishly serve their country so as to make it a safe, prosperous, happy place for all who live in it.

What makes good citizens? Good schools? Yes, good schools help, but good schools alone will not produce good citizens, any more than good seed alone will produce good crops. There are a great many factors that enter into the production of good men—surroundings and climate, circumstances, difficulties met and conquered. Our homes and our churches play a more important part than our schools, and every man and woman, every boy and girl, with whom a child comes in contact makes some contribution to his education.

Let us consider, then, the various forces that have had a part in the education of New Brunswick citizens.

CLIMATE AND SURROUNDINGS

New Brunswick is a beautiful province, with its rolling hills and fertile valleys, its lakes and streams, its mighty rivers, and "the glamour of the sea"—beautiful when clad in the snows of winter, beautiful when flushed with the tender green of spring, beautiful in the height of summer with the varied colour-

ing of trees and grass, and oats and barley, glorious in the autumn, when, as Bliss Carman says:

The ash-trees on the ridges,
The alders in the swamp,
Put on their red and purple
To join the autumn pomp.

The woodbine hangs her crimson
Along the pasture wall,
And all the bannered sumacs
Have heard the frosty call.

Who then so dead to valour
As not to raise a cheer,
When all the woods are marching
In triumph of the year?*

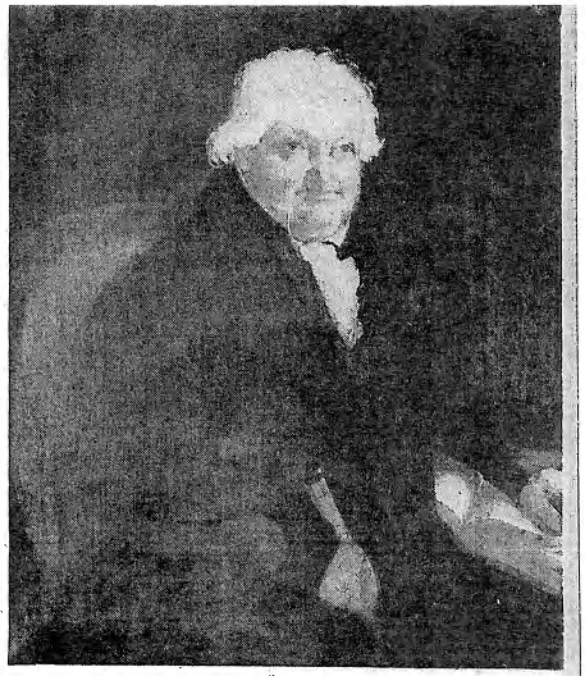
And who so blind and dull as not to be influenced by all this encircling beauty, which plays and has played an important part in the making of New Brunswick citizens?

So much beauty might have made men dreamers, not doers. But the God who made New Brunswick saw to that. He gave the people a land covered with forests, but effort was necessary to make use of and preserve those forests; the rivers and seas teemed with fish, but fish must be caught; the soil was fertile, but not so fertile as to produce crops without effort, and the land must first be cleared. Then came the long, cold winters, with more difficulties to be overcome. And so the climate made the people strong, diligent, resourceful.

CIRCUMSTANCES

The early settlers lived a pioneer life, with all its difficulties. Food, shelter, and clothing for himself and his family depended not on a man's wealth, but on his ability to wrest these things from the wilderness. Life was a struggle—a struggle in which even the children must take their part. The leisure hours were few; the people had to make their own amusements, none were provided for them at so much a person. Books were rare, but every home had a Bible, which was read and re-read. Thus the settlers learned independence, took hard work as a matter of course, and *knew* at least one book, and that the book most worth knowing.

*From *Complete Poems of Bliss Carman* by permission of McClelland & Stewart Limited.



Courtesy N. B. Museum

One of the pioneers—Major John Ward (1752-1846). This is the man who, as Lieutenant Ward, was in charge of the December fleet of the Loyalists (see page 145). He became known in Saint John as "The Father of the City."

THE HOME

Of all educational influences the home is the most important—it is the centre of the child's life, the only influence he knows during the first early years, which count the most. What sort of homes had the children of our early settlers? They were plain, almost primitive dwellings, where everyone worked hard from early morning until nightfall. In spite of this, many of them were cultured homes, for many of these first settlers were educated, cultured men and women, who had left comfortable homes in other countries to establish new homes in a strange land. If there were no schools in their neighbourhood, parents taught their children themselves, and were quite able to do so. The only difficulty was lack of time, but they did the best they could, and above all they passed on to their children a love of learning and of the finer things of life.

THE CHURCH

The church played a very important part in the history of New Brunswick from the very earliest days. Champlain brought a priest with him when he came to the Bay of Fundy in 1604. You will remember that a Jesuit missionary, Father Biard, was with Biencourt when he took possession of the island of Emenenic, and that he and Father Massé worked hard among the Indians along the St. John River, and that there were missions in the north at Nepisiguit and Miscou. You will remember, too, that the first church on the St. John River was built for the Indians at Medoctec in 1717 under the direction of Father Loyard. This was probably the second church in what is now New Brunswick.

The French settlers had their missionaries also. The first church in New Brunswick was built at Chignecto by La Vallière, who had a seigniory there. The exact date is not known, but a missionary mentions marrying a couple there on November 8th, 1682.

You will recall that the Loyalists set aside land for a church and for a school before they drew lots for their own lands, and you have seen how churches of every denomination sprang up all over the province.

It is evident, then, that the church held a high place in the thoughts and hearts of our early settlers, and played an important part in the education of the children and young people.

SCHOOLS

The Loyalists who came to New Brunswick were largely professional men—lawyers, clergymen, doctors—who had had a good education themselves, and valued it for their children. They planned to establish large settlements in each of which they could have a church and a school; the first thing they did, at Kingston for instance, was to set aside land for a church and for a school. Nevertheless many of the settlers lived on scattered farms in rural districts, and their children were

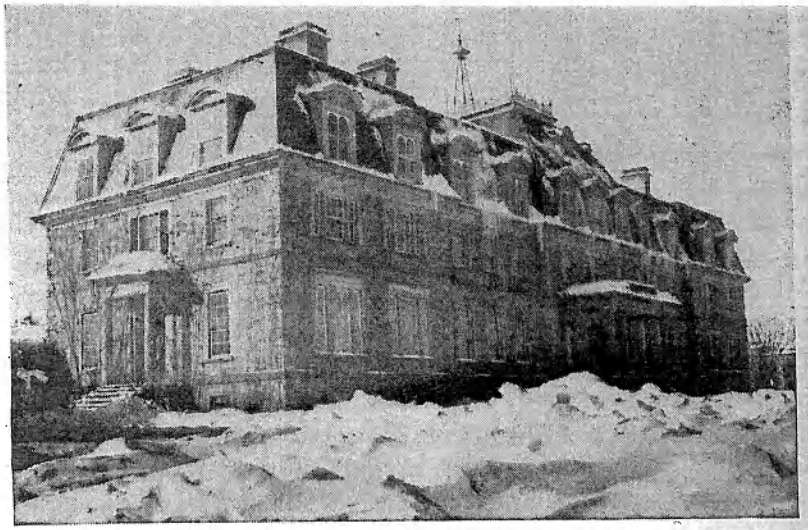
taught by their parents or by travelling schoolmasters who spent a little while in each place.

The *New England Company* was organized by the English parliament in 1649 for the purpose of carrying on missionary and educational work in New England. After the American Revolution this society transferred its work to New Brunswick, and established schools at Westfield, Sheffield, Fredericton, Woodstock, Sussex, and Chatham. The Reverend Oliver Arnold, a graduate of Yale, was in charge of the school at Sussex, and Frederic Dibblee, a graduate of Columbia, at Woodstock.

Under the supervision of the Bishop of London was a *Society for the Propagation of the Gospel* in foreign lands. This society provided many of the early schoolmasters in New Brunswick. Though the work they were able to do was very elementary, it did keep alive a taste for learning among the people.

In 1800, to provide for higher education, the College of New Brunswick was established at Fredericton. It served for some years as the grammar school for the county of York, but in 1820 a course of study was arranged leading to the degree of Bachelor of Arts. The degree was conferred on two students, the first graduates, in 1828. Under the capable administration of Governor Sir Howard Douglas the college prospered. He succeeded in securing from the royal revenues six thousand pounds for the erection of a suitable building, and from the provincial government an annual sum of twenty-two hundred pounds for maintenance. A fine stone building, crowning the hill, was opened in 1828, and is still the main building of the university. By royal charter in 1829 it was given the name of King's College. All this time, and until 1860 it was a Church of England institution, but in 1860 it became undenominational, and the name was changed to the University of New Brunswick.

Through the generosity of Mr. Charles F. Allison, who devoted half his fortune to that purpose, Mount Allison University was founded at Sackville by the Methodists in 1841. And in 1864, St. Joseph's College, Memramcook, was founded



The main building of the University of New Brunswick—opened in 1828. In 1829 it was given the name of King's College by royal charter. In 1860 the name was changed to the University of New Brunswick.

by Father Camille Lefebvre, for the higher education of the French Acadians and other Roman Catholics.

Royal instructions issued to Governor Carleton in 1784 provided that five hundred acres in or near each township were to be set apart for the maintenance of a schoolmaster, and instructed the governor to bring before the Legislative Assembly the desirability of "enacting proper laws for the erecting and maintenance of Schools in order to the training of the youth to reading, and to a necessary knowledge of the principles of religion."

Though Governor Carleton kept urging the Assembly to provide for a system of public education it was not until the year 1802 that the first Education Act was passed. This act enacted that the sum of four hundred and twenty pounds (ten pounds to each parish) should be granted to the justices of the peace in the different counties for the purpose of encouraging and assisting the establishment of schools in the several parishes. This is the crude beginning of a public school system in New Brunswick.

In 1805 an act was passed which took the place of the act of 1802. This act provided for the establishment of a grammar school in Saint John, one hundred pounds being

granted towards a building and one hundred pounds annually towards the master's salary. The directors were given power to admit "any number, not exceeding eight" to be *free* scholars. This act also made provision for two schools in each county "for instructing the youth of both sexes in the English language, writing, and arithmetic." An act passed in 1816 established grammar schools in the other counties.

In 1818 a Madras school was opened at Saint John. Madras schools were Church of England schools, so called because the originator, Dr. Andrew Bell, introduced the system in a school which he established in Madras, India. The system was comparatively inexpensive, because while there was an efficient teacher in charge of each school, the older scholars were employed to teach the younger. Other Madras schools were established in the chief towns, and by 1824 there were thirty-nine such schools in the province.

A very important act was passed in 1847. By it a Board of Education was established; provision was made for setting up a training and model school and for classifying teachers in three classes—first, second, third; two inspectors were appointed; and the Board of Education was empowered to select and prescribe suitable textbooks.

Two normal schools were established — the first at Fredericton with J. Marshall d'Avray as principal, the other, a little later, at Saint John under Edmund H. Duval. Later a third was established at Chatham under William Crocket.

In 1852 another act provided for a chief superintendent, and an inspector for each county.

In 1858 the Parish Schools' Act was passed. This was what we call *permissive* legislation. It permitted those parishes that wished to do so to establish free schools supported by assessment; and it encouraged them to do so by promising provincial aid towards teachers' salaries, equal to the amount raised by assessment, but not exceeding one thousand dollars to each parish.

However, it soon became apparent that more stringent measures were necessary. Although this act remained on the statute books for fourteen years, not a single county, municipality, or parish adopted it, although a district here and there did so. Therefore *compulsory* legislation was passed in 1871, when the Common Schools' Act made all the property of the county subject to assessment for the support of non-sectarian schools, which were free to every child in the province.

About this time the normal schools at Saint John and Chatham were abolished, and the one at Fredericton was made the Provincial Normal School, with William Crocket as principal.

Improvements have come with the years: consolidated schools; introduction of manual training, domestic science, physical training, vocational education; and changes from time to time in textbooks and courses of study.

But all this time education had not been recognized as a department of government; that is, there had been no minister whose task it was to look ofter the interests of education. In 1936 a department of education was organized, and A. P. Paterson became the first minister of education. About this time also an extensive youth training programme, partly financed by the Dominion government, was begun in New Brunswick as in other provinces of Canada, and Dr. Fletcher Peacock became the first director of educational services.

Let us take a look at education in New Brunswick in 1948. Education is now a department of government, with its own minister. It is controlled and directed by the Board of Education, which consists of the Lieutenant-Governor, the members of the Executive Council, the president of the University of New Brunswick, the Director of Educational Services, and the Chief Superintendent of Education.

By the County Schools Finance Act of 1943 the cost of maintaining the rural schools of a county may be pooled, and administered by a county finance board, provided that the majority of the school districts of the county and the majority

of the county council vote for it. This helps weaker districts which have found it difficult to maintain schools, distributing the cost over the whole county. The provincial government makes a special contribution to the cost of maintaining schools in such counties, and also makes a further contribution known as an equalization fund, to be used by the county superintendent to bring the rural schools up to the standard of urban schools. Fourteen of the fifteen counties have already voluntarily adopted this plan.

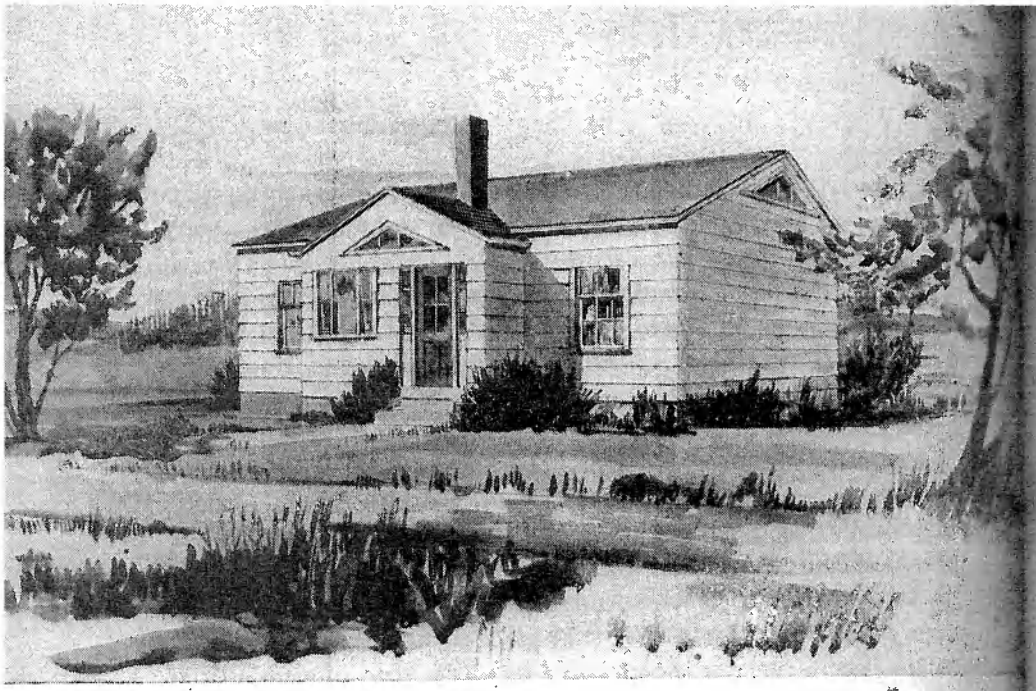
Instead of inspectors, we now have county superintendents, each with an office, a secretary, and an assistant whose chief task is to help the teachers, especially the primary teachers.

The salaries of teachers have greatly improved, the minimum total salary for a first class teacher being eleven hundred dollars per year, for a second class teacher, nine hundred dollars. There are no longer third class licences. To enable poorer districts to pay this minimum the government pays large grants. There is also a new teachers' pension act, providing for a maximum pension of twelve hundred dollars.

Conditions in rural schools are improving rapidly, through the use of the equalization fund—blackboards, maps, globes, libraries, science supplies, lunch equipment, modern seats and desks being the most noted improvements.

Old buildings are being replaced by modern buildings, and regional high schools are being built where little opportunity for high school education existed before. Liberal contributions to the cost of such buildings are made by the government, which also provides a departmental architect-engineer to assist in the planning of such buildings.

Every effort is being made to see that every child in the province receives a good elementary education, and that each boy or girl has an opportunity to get a good high school education, either academic or vocational. Generous grants from both Dominion and provincial governments make vocational education possible, even in small rural high schools. Special



The new rural school at Upper Pokemouche, Gloucester County—typical of many schools now being built

attention is given to agricultural education. A variety of courses enables pupils to select, under the guidance of their teachers, the work for which they are especially fitted. In the academic course, schools which meet certain requirements may be *accredited*, which means that the pupils in these schools who make a general average in their school examinations of sixty-five per cent, with no subject below fifty per cent, receive a matriculation certificate of honour grade, without writing another examination.

For pupils who, for reasons of health, or distance from school, are unable to attend in the elementary or high school grades, the Correspondence School offers preparatory courses in grades one to eight, and courses in all high school subjects for grades nine, ten, and eleven.

Many schools have radios and are able to take advantage of the Maritime School Broadcasts. The Department has a large circulating library for teachers, and a large library of films, which are circulated to schools fortunate enough to have

projection machines. The government assists with substantial grants those schools that wish to purchase projectors.

The Compulsory Attendance Act, passed in 1906, was merely *permissive* legislation—it could be effective in any school district only by a majority vote of the ratepayers at the annual school meeting. This was replaced in 1941 by the School Attendance Act, which made attendance at school from the age of seven to the age of fourteen, or until the completion of grade eight, *compulsory*. In 1946 the compulsory age was raised to sixteen.

Thus we see that climate and surroundings, circumstances, home, church, and school, all had their part in shaping and moulding the citizens of New Brunswick. Nor must we forget the influence of the men and women with whom they came in contact. In the home there were those fine pioneer men and women, whose sturdy faith, intense loyalty, and unremitting toil must have impressed the children growing up there. Outside the homes, there were officials of church and state, Englishmen, who brought out to this pioneer province the culture, ideas, and ideals of the Britain of the later 18th and early 19th century, and who adapted themselves rather marvellously to the pioneer life of this province.

There was Governor Carleton, who, when he heard that his brother, Lord Dorchester, was ill in Quebec, set out on snowshoes to visit him, and spoke of the trip as "a pleasant excursion," although it took over a week, was mainly through uninhabited regions, and meant camping for eight nights in the woods.

There was Sir Howard Douglas, who had been an officer in the British army, and as such had seen service in various parts of the world, and thus had a store of knowledge and a breadth of mind that made him one of the most popular governors New Brunswick ever had. He took a great interest in this new and struggling province. During his term of office—1824 to 1831—he visited every part of the province, showing a keen

Sir Howard Douglas

interest in the affairs of the people—not of some of the people, but of all the people. He was always accessible to anyone who wished to see him on business connected with affairs of the province.

Even more popular was Sir John Harvey, who was governor from 1837 to 1841. He, too, was a soldier; he had served in British America during the War of 1812, and it was owing mainly to his ability and courage that the great victory of Stony Creek was won. This experience gave him an understanding of the people in the British North American colonies. Although not so able a man as Sir Howard Douglas, he was just as anxious to do his best for the people whom he had been sent to govern. When he was recalled in 1841, to become governor of Newfoundland, he received more tributes from the people of the province than any of his predecessors or successors: addresses from every county, from the cities of Saint John and Fredericton, and from all the national societies. Everyone was sorry to see him go, and it was said that "The province had been deprived of the services of a sincere friend of its people, and that it would be difficult, if not impossible, to find a successor in every way equal to him."

And then there was Bishop Medley, who came out as Bishop of the Church of England in 1845, and for over forty years travelled about the province on confirmation tours, staying at homes in the various localities, and presenting an example of a kindly, cultured, scholarly Christian gentleman.

No doubt the parents of the early 1800's, reading in their English newspapers of the doings of William Cobbett, would tell their children that this man was once a soldier

in New Brunswick, and would relate to them the story of how he fell in love. This English soldier, son of a Surrey farmer, was in New Brunswick while his regiment was stationed at Fort Howe, about 1786. One cold winter's morning he went out for a walk with two of his comrades. They passed a young girl, daughter of a sergeant, who was scrubbing out a washtub on the snow. Cobbett said to his comrades that that was the girl for him. They laughed, but sure enough he wooed and won his Jenny. And now he had become a noted English newspaper writer and politician, and was taking a keen interest in the condition of the labouring classes.

These, and many others, had an important influence for good on the young people of New Brunswick. Then, of course, there were those whose influence was not so good; but the children and young people of that day, as of this, had to take the evil with the good, and make their own choices.

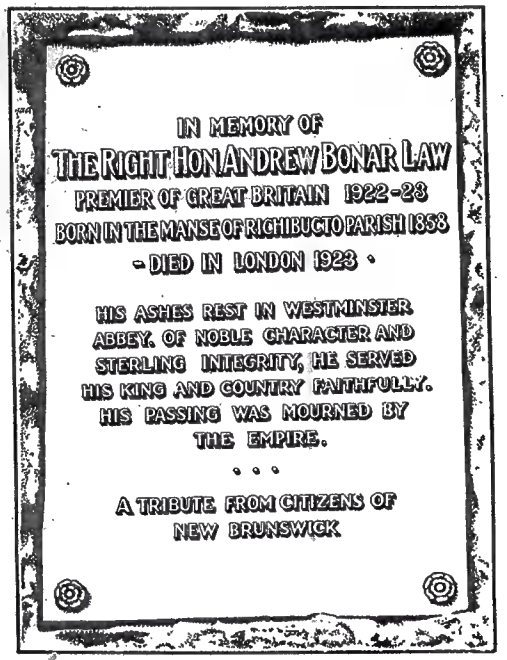
Now let us see what kind of citizens all these forces, working together, produced.

STATESMEN

In 1858 there was born in the Presbyterian manse at Rexton a boy whom his parents named Andrew Bonar. He attended the local rural school, and later went to Scotland to live with an uncle. In 1922, Andrew Bonar Law became British prime minister—the only prime minister Great Britain has ever had who was born outside the British Isles.

There was another lad, who was born in Ontario as it happened, but who came as a small babe to New Brunswick with his parents, and was brought up at Newcastle. As a boy and young man he had a favourite retreat, a secluded salmon stream, a branch of the Miramichi, called Beaver Brook. In the days of the Second World War, Lord Beaverbrook, first as minister of aircraft production, and later as minister of supply, rendered invaluable service to Great Britain and the Empire.

What is more, he has never forgotten his native province. Each year, as soon as the junior matriculation results are announced, seven Beaverbrook scholars are selected—each one receiving a scholarship of five hundred dollars a year, or a total of two thousand dollars, covering a full course at the University of New Brunswick. The university possesses a very fine men's residence, given by Lord Beaverbrook in memory of his wife. And in 1941 his latest gift to the university—a modern, well-equipped gymnasium building—was completed.


IN MEMORY OF
THE RIGHT HON ANDREW BONAR LAW
PREMIER OF GREAT BRITAIN 1922-23
BORN IN THE MANSE OF RICHIBUCTO PARISH 1858
DIED IN LONDON 1923
HIS ASHES REST IN WESTMINSTER ABBEY. OF NOBLE CHARACTER AND STERLING INTEGRITY, HE SERVED HIS KING AND COUNTRY FAITHFULLY. HIS PASSING WAS MOURNED BY THE EMPIRE.
A TRIBUTE FROM CITIZENS OF NEW BRUNSWICK

The tablet on the Bonar Law Memorial Cairn at Rexton

But perhaps more outstanding than any of these gifts, was Lord Beaverbrook's gift to New Brunswick teachers. In the year 1926 he invited two of his teachers, men who taught him when he went to school at Newcastle, along with twenty-four high school teachers of the province, selected by the Department of Education, to spend the summer vacation in the British Isles as his guests. All their expenses, from the time they left their own doorsteps until they returned, were paid by Lord Beaverbrook.

In the year 1886 a young school teacher, just out of normal school, went to teach in a little country school in Westmorland County. When he reached the boarding-house with his luggage, the woman of the house said, "He has the smallest trunk I ever saw." This young man, born at Hopewell Cape, wanted to be a lawyer; but if he was to get the necessary training, he must first earn the money, so he taught school, and spent his

evenings studying law books and taking an interest in politics. Eventually the little lad from Hopewell Cape became a great lawyer, and then prime minister of Canada. Viscount Bennett spent the last years of his life in England, helping to serve the Empire in its hour of need.

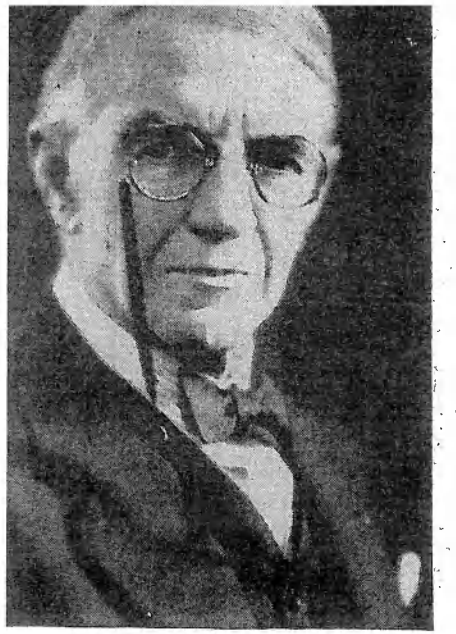
If you travel from New Brunswick westward across Canada, in every province you will hear of men who are or have been prominent in church and state, in industry and educational life, and who were born and brought up in New Brunswick. They have been the most outstanding of our exports. Nor need you stop with Canada; you will find many in the United States and in other parts of the world also.

WRITERS

When we speak of New Brunswick writers, our thoughts naturally turn first to the "Three Fredericton Poets"—Roberts, Carman, Sherman.

In 1860, Charles G. D. Roberts was born at Douglas, York County. Soon after, the family moved to Westcock in Westmorland County, and in the rectory there—for his father was a Church of England clergyman—Charles, his sister Elizabeth, and his brothers Theodore, Goodridge, and William spent a happy childhood. Then they moved to Fredericton. There they attended the grammar school under George Parkin, and the university, where one of the most outstanding professors was George Foster. Among their fellow students were their cousin Bliss Carman, W. F. Ganong, Douglas Hazen, H. S. Bridges, W. O. Raymond, Murray MacLaren, Walter W. White, and W. S. Carter—a wonderful group.

The summer vacation would see Charles, Elizabeth, and Theodore, with Bliss Carman, reclining in hammocks or stretched on the grass of the old garden of the red brick rectory, reading aloud for each other's benefit the verses they had written, seeing



Courtesy Toronto Star

Sir Charles G. D. Roberts

visions, and dreaming dreams. Did they dream, we wonder, of the fame that would be theirs in days to come? Who knows?

When college days were over, they separated. Charles became principal of the grammar school at Chatham, then went to Toronto at the age of twenty-three to be Goldwin Smith's editor, and later to King's College, Nova Scotia, where he spent ten years as professor. He took part in the First World War, and rose to the rank of major. After that he lived abroad for some years, mainly in London. He returned to Canada in 1925. In 1926 he received the highest literary distinction a Canadian writer may win—the Lorne Pierce Medal of the Royal Society of Canada. And as a tribute to the dean of Canadian poetry his king honoured him with the title, Sir Charles. He died in Toronto in 1943, and was buried in Fredericton.

Bliss Carman went on to Edinburgh University, and then to Harvard, taught school, gave up teaching for law, law for civil engineering, and at the age of thirty-three dared to announce that he was going to make the writing of poetry his life work. Most of the rest of his life was spent in the United States, at New Canaan, Connecticut, where he died in 1929. He is buried in Forest Hill Cemetery, Fredericton.

Among Carman's pupils during the short time he taught school was another Fredericton lad, Francis Sherman, who was destined to be, as his brother Ralph once said, "rather a great person." Francis Sherman founded a branch of the Royal Bank of Canada in Cuba, and was responsible for the bank's progress throughout the West Indies. In his spare time

he wrote poetry. At the age of forty-four he resigned his position as assistant general manager of the bank and went overseas as a private in the First World War. He was promoted to captain. But the result of his war service was a heart-strain, from which he died in 1926.

Far as these men wandered from their native New Brunswick, they came back to her again and again, not only in person, but in their poems, which breathe the very air and spirit of this maritime province. They are three *great* poets. Sherman wrote less, and is not so well known as the others, but he deserves to be better known. Carman and Roberts are recognized as among our leading Canadian poets, and their fame has gone far beyond Canada. R. H. Hathaway says that Carman's "Ode on the Coronation,"* written on the occasion of the crowning of King Edward VII, "ought to be put in the hands of every child and youth who speaks the English tongue, for nothing by Kipling or Newbolt expresses more truly and more movingly the deep feeling of love and reverence which the very thought of England evokes in every son of hers, even though it may never have been his to see her white cliffs rise or to tread her storied ground."

The Roberts group is unique in the story of literature. In the original family we have Sir Charles, who not only wrote great poetry, but also is noted for his prose writings, in particular his *Animal Stories*, in which he takes us to the haunts of the animals and makes them live for us. Then there is Theodore, a born story-teller, and also the author of fine poems; and Elizabeth, who has written some lovely verse. But the poetic genius did not stop here; two of Sir Charles's sons, Lloyd and Douglas, have published volumes of poetry which show them to be true sons of their father.

New Brunswick can boast of other poets: Craven Langstroth Betts, H. A. Cody, and a group of younger poets of today who are making a name for themselves.

*See page 319.

H. A. Cody is better known for his prose work—novels of adventure in the Yukon and the work of the Northwest Mounted Police, novels describing life in early New Brunswick, and a fascinating biography of the "Apostle of the North," Bishop Bompas.

Of an earlier date was James DeMille, born in Saint John in 1833. He wrote many novels and several books for boys. *The Young Dodge Club Series* and *The Boys of Grand Pré School* are said to be among the best books for boys ever written. They are stirring tales of Nova Scotia school-days in DeMille's time, and are filled with the humour for which he is famous.

To-day George Frederick Clarke, Arthur Louis Cunningham, Evelyn Eaton, and Theodore Roberts are writing stories and novels with a New Brunswick background.

We have also some well-known historians: Dr. James Hannay and Dr. G. U. Hay, who wrote histories of New Brunswick; Dr. W. O. Raymond, noted especially for his history of the St. John River; Dr. W. F. Ganong, an authority on New Brunswick history; and Dr. Chester Martin, now professor of history in the University of Toronto.

SCIENTISTS

In the field of science we have Robert Foulis, a Scotsman, who spent the greater part of his life in New Brunswick, and who invented the steam fog-whistle, the first one being used on Partridge Island; Moses H. Perley, of Sunbury County, who made a special study of the fishes of the province, and became one of the best-known authorities on the fisheries of British North America; and Benjamin Franklin Tibbits, of Queen's County, who invented the compound steam-engine.

Our first geologist was a native of Nova Scotia, Dr. Abraham Gesner, who made a geological survey of the province, 1839 to 1843. Later geologists were Dr. James Robb, Dr. G. F. Matthew, Professor L. W. Bailey, and Professor C. F. Hartt.

Professor Hartt was chosen by the Emperor of Brazil to make a survey of his empire, but he died before the work was finished.

Noted for his work in science as well as in history is Dr. William F. Ganong, who is considered one of the most distinguished scholars and historians Canada has ever produced. He was born in Saint John, educated in Saint John schools, and received his Bachelor of Arts degree in 1884 and his Master's degree in 1886 from the University of New Brunswick. Later he attended Harvard and the University of Munich, receiving his degree of Doctor of Philosophy from Munich in 1894. For many years he was professor of botany at Smith College, Northampton, Massachusetts, and was also director of the botanical garden there. The New Brunswick Museum contains a valuable collection of his writings, including many unpublished manuscripts.

Dr. William MacIntosh retired in 1940 from his position as director of the New Brunswick Museum, after over forty years of service. It was he who started and carried on so successfully for many years the museum service to schools, which sends out every year thousands of nature study and history lessons and loan exhibits to schools in every part of the province. His annual expedition in search of archaeological specimens has become a provincial institution, known as The Canoe Trip. He has reached the top in his own province, and received wide recognition much farther afield, because he loves his work. He is recognized as an authority on many subjects, but especially on the Indians of New Brunswick. Leading scientists of this continent, of Europe, and of Asia have visited Saint John through the years to consult with him.

Dr. J. Clarence Webster of Shediac is an authority on New Brunswick history and also on various phases of Canadian history. Dr. Webster is a member of the Historic Sites and Monuments Board of Canada, and is responsible for the tablets and cairns which this board has placed in many parts of New

Brunswick. He has also given a very valuable historical collection to our New Brunswick Museum, and is honorary curator of the museum at Fort Beauséjour.

In Rothesay, King's County, there lives to-day a man who has won world fame in the science of aeronautics—Wallace Rupert Turnbull. He was born in Saint John on October 16, 1870. He studied mechanical and electrical engineering at Cornell, and after graduating from there in 1893, he did research work at Berlin, Germany, and later became research engineer in the factory of the General Electric Company at Harrison, New Jersey. Because of ill-health he retired to Rothesay in 1901, and in 1902 he began aeronautical research. Since then he has won for himself a place among the world's leaders in the science of aeronautics. To-day practically every transport line and fighting force in the world uses the Turnbull controllable pitch propeller, finally patented by Turnbull in 1932 after sixteen years of work.

In 1902, in his Rothesay workshop, he built the first wind tunnel in the Dominion, and made a systematic study of wing surfaces, because he was so impressed with the need of automatic stability in the flying machine. He found that the wing with the double curvature not only gave the desired stability, but had excellent lifting properties and small wind resistance. He patented the double curvature wing surfaces, and then allowed his patent to lapse; but by the end of the First World War his double curvature wing had been used on over two thousand S.E.5's, a popular pursuit ship. In 1922 he developed and patented a process for what he called "consolidated wood"—wood treated under pressure by special methods which greatly increased its strength. To-day large manufacturing plants are working day and night producing consolidated wood for air propellers, fuselages, and many other things.

These and other aeronautical inventions we owe to Wallace Rupert Turnbull. Any one of them is great enough to assure him a place among the great in aviation.

During the Second World War aircraft built at the Fairey plants had much to do with the highly successful attack on the Italian navy at Taranto Harbour. Sir Charles Fairey was born at Boiestown, Northumberland County, in 1887. He left New Brunswick when a young man, and has become internationally known as an aeroplane builder, industrialist, scientist, and writer on aeronautical subjects.

EDUCATIONISTS

In the educational life of the province there have been so many outstanding men and women that it is impossible to mention them all here. All that we can do is to speak of the most important.

Sir George Parkin, born at Salisbury in 1846 and educated at the University of New Brunswick and at Oxford, was principal of Bathurst grammar school for four years, and principal of the collegiate school, Fredericton, for fifteen years. Roberts, Carman, and Sherman were among his pupils, and to these lads Parkin was both inspirer and friend. Then, in 1895, he became principal of Upper Canada College, Toronto, where he remained until 1902, when he became the organizing secretary for the Rhodes Scholarship Trust.

The names of two brothers—H. S. and H. V. Bridges—will always be remembered in the educational life of this province. H. S. Bridges was for years superintendent of schools in Saint John; H. V. Bridges was principal of the normal school.

Dr. Eldon Mullin, principal of the normal school, at the close of the Boer War was selected from all Canada to take a group of teachers from New Brunswick to South Africa to establish an educational system.

Dr. H. H. Hagerman, who died in 1940, after thirty-seven years in the provincial normal school, first as a member of the staff, then as principal, will always be remembered by those who were among his students there.

One of our greatest educationists died in 1941—Dr. Louis Guertin, C.S.C. He devoted a lifetime to the cause of education in New Brunswick. From 1906 to 1910 and again from 1918 to 1925 he was president of St. Joseph's University, and for the remainder of his almost fifty years there was vice-president. He had two interests: his students, and labour in the fields and among the crops of the farm which forms part of the college. At the age of seventy-two he planted three hundred and sixty acorns; later the young trees were transplanted to the line fences to provide welcome shade and beautify the scene for future generations.

Since the days of Dr. Rand we have had five chief superintendents of education—all born and brought up in New Brunswick—who rose step by step to this, the highest position in the educational field. You will find their names recorded in the appendix (page 326).

For twenty-two years W. S. Carter, M.A., LL.D., D.C.L., administered education in this province. He was "a man of vision and ideas, with the courage of his convictions, devoted to the cause of education, progressive in educational policy, inspirational in leadership, loyal to all faithful teachers. He had the admiration, support, and hearty cooperation of teachers, trustees, and inspectors. At teachers' institutes and other educational meetings his clear ringing voice and forceful and convincing manner of speaking attracted attention, carried conviction, and commanded a large and enthusiastic following. Although he had pronounced opinions, he gave courteous consideration to the views of others whose opinions were not in accord with his. He was an able administrator, who introduced into our educational system many changes, and made many improvements that will stand as a monument to his ability, to his skill, and to his memory."

He seldom forgot a face, and never a friend, and loved to return to the small country places where he, as inspector and chief superintendent, had encouraged the building of

better schoolhouses and aroused a greater interest in education.

On June 30th, 1945, A. Stirling McFarlane, M.A., LL.D., retired from the position of chief superintendent after fifty-two years devoted to the cause of education in his native province. He brought to his office not only great ability, but the zealous mind and outlook of the reformer, and had the satisfaction of seeing many of the reforms he advocated brought into operation before his retirement. He held his calling in high regard, and administered his office with vision, justice, and fairness to all. To those who came to him for help and advice he showed courtesy and tact, and they found themselves in the presence of a true gentleman, who exemplified in his own person, in the widest sense, the truly educated man. One of his greatest qualities was his ability to winnow the wheat from the chaff, to hold to that which is good, and to discard the false. He possessed the sense of true proportion to a degree attained by few, and his calm unbiased judgment left an impression on the educational life of this province which will long remain as a guide and challenge to others.

POLITICAL LEADERS

One of the most outstanding figures in the political life of this province was Sir Leonard Tilley. He was born in Gagetown in 1818, and educated at the Madras School there. In May, 1831, he went to Saint John and entered a drug store as a clerk. In 1838 he commenced business on his own account as a member of the firm of Peters and Tilley. The business prospered, and when Mr. Tilley gave it up in 1855 to devote his whole time to politics he was a comparatively wealthy man. He would have made far more money had he continued in business.

From 1837 on, he devoted much of his energy to the cause of total abstinence, and this was one very strong reason for

his election to the local legislature. Throughout his career he had the support of the temperance societies. He introduced a prohibitory liquor law in the 1855 session of the House, and this became an issue in the elections of 1856, with the result that both Tilley and his government were defeated.

He was a strong supporter of confederation—one of the Fathers of Confederation. He was lieutenant-governor of New Brunswick from 1873 to 1878, and again from 1885 to 1893, and was knighted in 1879.

One writer says of him: "He has been described as a statesman of ability, whose public and private life were equally free from stain, gifted with the capacity for securing and retaining friends, loyal to his own side without bitterness to his political opponents, a gentleman in the best sense of the term."

ARTISTS

In the field of art we have John C. Miles. He was born and educated in Saint John, and studied painting and drawing in Boston. In 1882 he was chosen an associate of the Royal Canadian Academy of Arts (A.R.C.A.). He is noted for his landscapes of the Maritime Provinces, and for his portraits.

To-day New Brunswick has a number of promising artists, several of whom have already won recognition throughout Canada and in even wider fields. The time will no doubt come when more than one of these will have a place of distinction in our records.

WOMEN

What about the women? First of all we must remember that back of every man who plays his part in life there is usually a woman—a mother or a wife—who is to some extent responsible for what that man is and does.

However, there was a woman, as early as 1849, who had the courage to seek a career of her own—and it took not only courage but persistence. Martha Hamm Lewis lived in Saint John. She was in her early twenties and was very fond of her books. She wanted to be a teacher, but women did not teach in those days. All New Brunswick teachers were men. There was a normal school at Saint John, and another at Fredericton, but the students were all young men. However, Martha did not see why she could not go to normal school. She knew more than some of those boys—had she not helped them with their studies? So she wrote to the head of the normal school and applied for admission. Her application was refused. She wrote again and again, but was repeatedly refused—not because there was any law against it, but because it had never been done, and was just "impossible."

Courtesy N.B. Museum

Susan Harriet Wiggins married John McN. Wilmot. Their son, Robert Duncan Wilmot, became Mayor of Saint John, and later Lieutenant-Governor of New Brunswick. "Back of every man who plays his part in life there is usually a woman—a mother or a wife—who is to some extent responsible for what that man is or does."

Then Martha wrote to the lieutenant-governor. He ruled that there was no reason why she should not enter normal school, and an order-in-council was passed directing that she be admitted. It is said that the principal, Mr. Duval, was much worried regarding the outcome, and decreed that she must enter the classroom ten minutes before the rest of the students, sit alone at the back of the room, always wear a veil, retire from the classroom five minutes before the end of the lesson, and leave the building without speaking to any of the young men.

Martha survived all these restrictions, and the second term she was accompanied by a friend. When the year ended, in 1850, Martha Hamm Lewis received a licence to teach in the parish of Upham, and in 1853 she was licensed to teach in Saint John City.

In the New Brunswick Museum you may see a sampler, which reads: "Elizabeth Innes, her work, aged 8, year of Our Lord 1794." This Elizabeth Innes, when she grew up, became a nurse—the pioneer nurse of New Brunswick. It is said that she gave valuable help at the time of the cholera epidemic in Saint John.

Perhaps you have read of Grace Darling, the daughter of a lighthouse-keeper on one of the Farne Islands, off the east coast of England. Her name has come down through the years since 1838, because in that year she helped her father save the lives of nine members of the crew of a ship that was wrecked on these islands. New Brunswick has a Grace Darling also. There is a lighthouse on the St. Croix River called the Spruce Point lighthouse. On October 8th, 1882, John Boyd, the keeper of the lighthouse, went away for the day and left his daughter, Bertha Grace, just a young girl, in charge. A heavy storm arose, and two men in a boat were caught in the very strong river currents. Their boat overturned, and they were clinging to it desperately.

About nine o'clock that night Bertha Grace, her mother, and her young sister heard cries coming from the river. Holding the door open with difficulty in the teeth of the gale, they peered into the black darkness. They could see nothing, but the cries could be plainly heard. "I'm going, Mother," Bertha said at once. Her mother was afraid to have her attempt it. "But suppose it were Father," said Bertha, and with her mother's whispered blessing, "God go with you," out into the darkness she went.

Guided by the cries, she rowed nearly a mile before she found the two men clinging to their upturned boat. They

had become entangled in the ropes of the sails, and by this time were so exhausted that they were unable to help Bertha at all. But she managed at last to get them both into the boat, turned it about, and, guided by the light she herself had lit a few hours earlier, made for shore. As they neared the shore and the beams from the lighthouse fell across the boat, one of the men revived enough to see their rescuer, and gasped, "We're saved by a *girl!*"

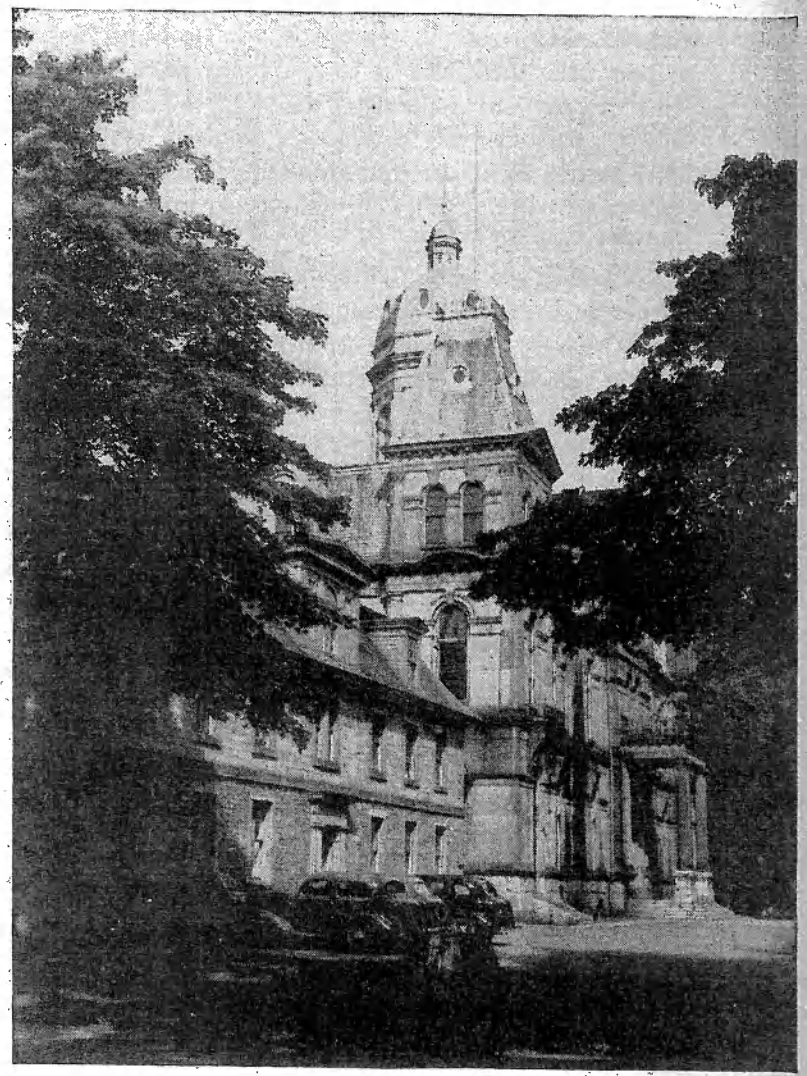
This brave rescue was brought to the attention of the Dominion government, and Bertha Grace Boyd was presented with a gold watch which bore this inscription: "Presented by the Government of Canada to Miss Bertha Grace Boyd, daughter of John Boyd, keeper of Spruce Point Light, in recognition of her humane exertions in saving life in the St. Croix River, 8th October, 1882." The Department of Marine and Fisheries sent her a valuable boat, which bore these words on the stern: "Marine and Fisheries, Miss Bertha Grace Boyd, Grace Darling of St. Croix, October 8, 1882."

When John Boyd died some years later, Bertha Grace was appointed official light keeper in his place, and held the position until her death in 1943.

These are a few of the men and women whose lives have been woven into the tapestry of New Brunswick life. When you think about them, remember that old French motto, "Noblesse oblige," which means that those who have noble ancestors are obliged, as a sacred duty, to live up to the principles and ideals of those ancestors.

REVIEW QUESTIONS

1. What is our most important industry? Why?
2. What is the purpose of education?
3. The way of life in our great-grandfathers' days naturally produced better citizens than our way of life produces. Explain.



Courtesy N.B. Government Information Bureau

The Provincial Parliament Buildings, Fredericton

Chapter XLI

HOW WE ARE GOVERNED

IT IS VERY important that we understand clearly how the country in which we live is governed. The word *govern* is an interesting word; it comes from a Latin word which means "to steer a ship." When people live together in communities, the community is like a ship; it needs to be carefully steered, or it will run on rocks and be wrecked.

Let us consider first our:

PROVINCIAL GOVERNMENT

The *formal* head of the province is the *lieutenant-governor*. Under the provisions of the British North America Act he is appointed by the governor-general-in-council. He holds office "during the pleasure of the governor-general"—usually for five years. His salary is fixed and paid by the parliament of Canada. Just as the governor-general is the representative of the king in Canada, so the lieutenant-governor is the king's representative in New Brunswick.

The body that actually governs the province is the *Legislative Assembly*. You will remember that when the province of New Brunswick was established in 1784 there was also a Legislative Council; but this was abolished by an act passed in 1892, and now we have only the Legislative Assembly. The Assembly meets at least once each year in the Parliament Buildings, Fredericton, and is composed of elected representatives.

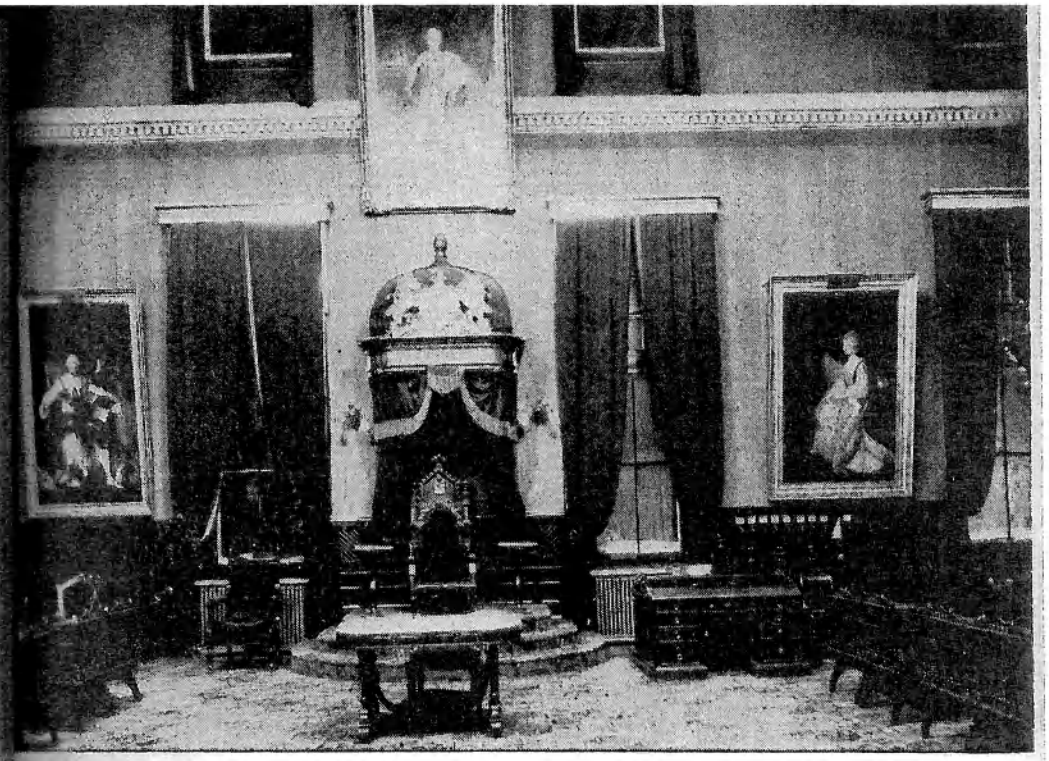
How are these representatives elected? They are elected by the citizens of the province, on a special election day set by the government. Every resident of the province who is a British subject (by birth or by naturalization), who is twenty-one years old, not insane, and not convicted of crime, has the *franchise*—that is, has the privilege of helping to select by vote those men who shall go to the Legislative Assembly to govern the province.

Voting is by ballot, *secret ballot.* No one need know for whom or for what party you vote. In the old days voting was "open," and sometimes people were forced by threats to vote for candidates for whom they did not wish to vote, and often elections were scenes of riot and disorder.

Who may be elected? Any person who is a British subject (by birth or naturalization), and is twenty-one years old, may be a candidate for election, with the exception of judges, members of the Canadian Senate, members of the Canadian House of Commons, and inmates of penal institutions. Until 1889 a candidate had to have property of a certain value, but the legislature of 1889 abolished the property qualification.

As soon as a candidate is *nominated* by a certain number of voters, he addresses public meetings at various places in the district, and explains to the people the plans and ideals of the party which he represents. Thus the voters are enabled to understand what they may expect of this candidate if they elect him.

After the election it is usually found that more than half of the candidates elected are members of one party. That party then becomes the *party in power*. The leader of that party becomes the *premier* or *prime minister*, and he is the *real* head of the government. He chooses certain men of the party to help him, and this group is called the *cabinet.* Although the members of the cabinet are selected by the premier, they must be appointed by the lieutenant-governor, before they can become members of the cabinet.



Courtesy N.B. Government Information Bureau

The Throne Room in the Legislative Assembly Building, Fredericton

The Legislative Assembly makes the laws—the word *legislative* means "law-making." The Cabinet is the *executive* body —that is, it is its duty to execute or carry out these laws. Most of the members of the Cabinet have charge of certain departments of the government, and are referred to as *ministers.* Thus we have the minister of education, the minister of agriculture, the minister of lands and mines, the minister of public health, etc. Sometimes one minister has charge of more than one department; for instance, at the present time the minister of education is also the minister of federal and municipal relations. Ministers are not obliged to give all their time to the work of their departments. There are deputy ministers, or superintendents, who keep continuous supervision over the work of the departments, and who are rarely changed when the party in power changes.

We are very proud of the fact that New Brunswick had *the first minister of health in the British Empire.* In 1917, Dr. W. F. Roberts of Saint John was elected to the legislature. He became a pioneer in public health work. The First World War had revealed the fact that the standard of physical health was low. Dr. Roberts immediately urged the setting up of a department of government to look after the health of the province and improve the standard of physical and mental health. The legislature of 1918 passed a health act embodying the reforms Dr. Roberts had been advocating, and he became the first minister of health. In a very short time a provincial laboratory was set up to assist doctors in all parts of the province; depots were established where serums, vaccines, and other necessaries for emergencies could be obtained by doctors free of charge. Then regulations were passed regarding pasteurized milk, and the proper handling of bread and other foodstuffs. Free clinics were set up, so that all the people might have the advantage of good medical care. For example, vaccination clinics look after all children who are about to enter public school, and who must have a certificate to show that they have been successfully vaccinated before they can go to school. As a result, that terrible disease known as smallpox, which had been quite prevalent, especially in some sections, is now practically unknown in New Brunswick.

Free clinics have also inoculated children in the schools, and the younger pre-school children, against diphtheria. As a result of these clinics, very few children have diphtheria, and we have almost no deaths from this disease, whereas formerly an epidemic of diphtheria caused the death of many children, sometimes three or four in one family.

LOCAL GOVERNMENT

The government of the province looks after all matters that concern the province as a whole. Local affairs are handled by the various localities under a system of government that

was established by the ancient Romans more than two thousand years ago and is called the *municipal system.* Under this system the locality or *municipality* is given authority by the provincial legislature to handle its own affairs, under the supervision of the government. Some municipalities are incorporated cities and towns, which elect a mayor and a council of some kind to govern them. Other municipalities are counties, which elect councillors to govern their affairs. These councillors choose one of their number to be warden.

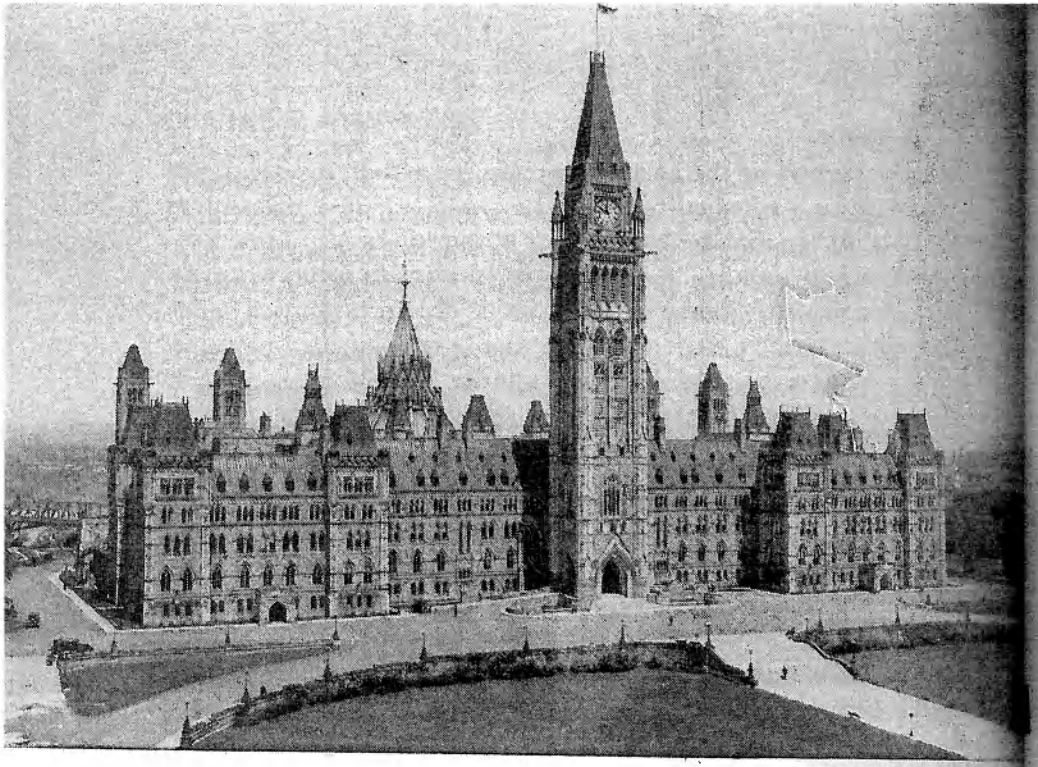
SCHOOL AFFAIRS

Our provincial government has a department of education which supervises all schools in the province, and makes certain financial grants to local school boards to help carry on the schools. But the affairs of each school are managed locally. The schools are of two kinds: urban and rural. Rural schools have a board of three trustees elected by the people of the district at the annual school meeting in July. All ratepayers resident in the district who have paid all their school rates or taxes are eligible to vote at this school meeting. Also, every married woman twenty-one years old may vote, provided that her husband is a legally qualified ratepayer in that district. Any qualified voter—including married women—is eligible for election as a trustee.

Urban schools include cities and incorporated towns. They have nine trustees—four of them appointed by the provincial government, and five by the city or town council. In Saint John there are eleven trustees, five appointed by the provincial government and six by the city council. Two of these trustees,—one appointed by the provincial government and one by the city or town council—must be women. Now we have also county finance boards, as already explained.

THE ADMINISTRATION OF JUSTICE

Another important part of government is the administration of justice—to see that everyone is treated fairly and justly.



Courtesy National Film Board

The Parliament Buildings, Ottawa

This is attended to by various *courts*. There are two kinds of cases which may come before the courts: civil cases and criminal cases. One person may bring action against another person for the settlement of some personal claim—for example, debt, or the title to property; such a case is called a *civil* case. A person may be charged with breaking the laws of the country; this case is known as a *criminal* case.

In cities and large towns there are *division courts* for the settlement of minor disputes of a civil nature; and *police courts* for less important criminal offences. These are presided over by *magistrates*, appointed by the provincial government.

More serious cases, both civil and criminal, are tried at *county courts*, presided over by *judges* appointed by the Dominion government. There are also probate courts and other special courts. The province has also a *supreme court*, under a *supreme*

court judge appointed by the Dominion government. This court hears the most important cases of both kinds, and also hears appeals from the decisions of the lower courts. In addition, there is the *Supreme Court of Canada*, to which appeal may be made. Finally, citizens of New Brunswick, and British subjects in any part of the Empire, have the right to appeal to the king—that is to the *Judicial Committee of His Majesty's Privy Council*.

CANADA

Our province is a member of the confederation known as the Dominion of Canada, and certain matters which affect all the provinces are entrusted to the Dominion government. These include such matters as postal service, customs and excise, military service and defence, lighthouses, fisheries, shipping, railways, regulation of trade and commerce, Indians and Indian reserves.

TAXATION

All these forms of government cost money. Where does the money come from? From taxes paid by all the people, in proportion to their incomes, property, etc. We pay taxes to the municipality in which we live, to carry on the affairs of that municipality, and to support our schools. We pay taxes to the province to support and carry on the various departments of our provincial government. We pay taxes to the Dominion government to pay for those services which are supplied by that government. In every case, we ourselves, through our elected representatives, decide what taxes we shall pay.

THE EMPIRE

Our province is part of the British Empire. We have been part of the British Empire since 1763. And when New Brunswick, along with other provinces, became a member of the Canadian confederation in 1867, we still remained part of the British Empire, owing obedience and allegiance to the mother country.

But in 1931 the British parliament passed the *Statute of Westminister*, by which daughter nations overseas, "on reaching political maturity"—that is, when they are grown up enough to stand alone—are no longer subject to the mother nation, but become willing partners in a *free* association of *equal* nations known as the *British Commonwealth of Nations*. Canada immediately became one of these nations.

OUR DEMOCRACY

So we citizens of New Brunswick have a fourfold citizenship. We are citizens of the municipality in which we live; citizens of New Brunswick; citizens of the Dominion of Canada; citizens of the British Empire. Our New Brunswick government is a *democracy;* that is, we—the people—rule, through the representatives whom we elect. Our way of life is the *democratic way*; that is, we are a free people—free to elect whom we choose; free to speak as we like, so long as we do not interfere with the rights of others, or endanger the safety and security of our country; free to worship as we please; free to live the sort of life we desire.

Is our democratic way of life perfect? How can it be, when we have citizens who are not perfect—citizens, for instance, who do not take the trouble to exercise their right to *vote?* Democracy is like a gold chain, made up of many, many links. Each citizen is a link in that great chain; and alas! some of the links are of lead, some of silver, some of brass just washed with gold.

OUR DEBT

Let us be careful not to take this democratic government of ours for granted. It did not just happen. As you have already seen, men like Elias Hardy, James Glenie, and Lemuel Allan Wilmot worked and struggled for years to obtain for New Brunswick responsible or democratic government, and great statesmen organized our confederation. But its origin goes back much farther than that.

All these rights and privileges which we enjoy are part of our British inheritance, and were won for us through long years of toil and hardship and bloodshed. To trace the most important steps in this struggle we must go back to the days when King John was ruling in England, more than seven hundred years ago, long before Columbus discovered America.

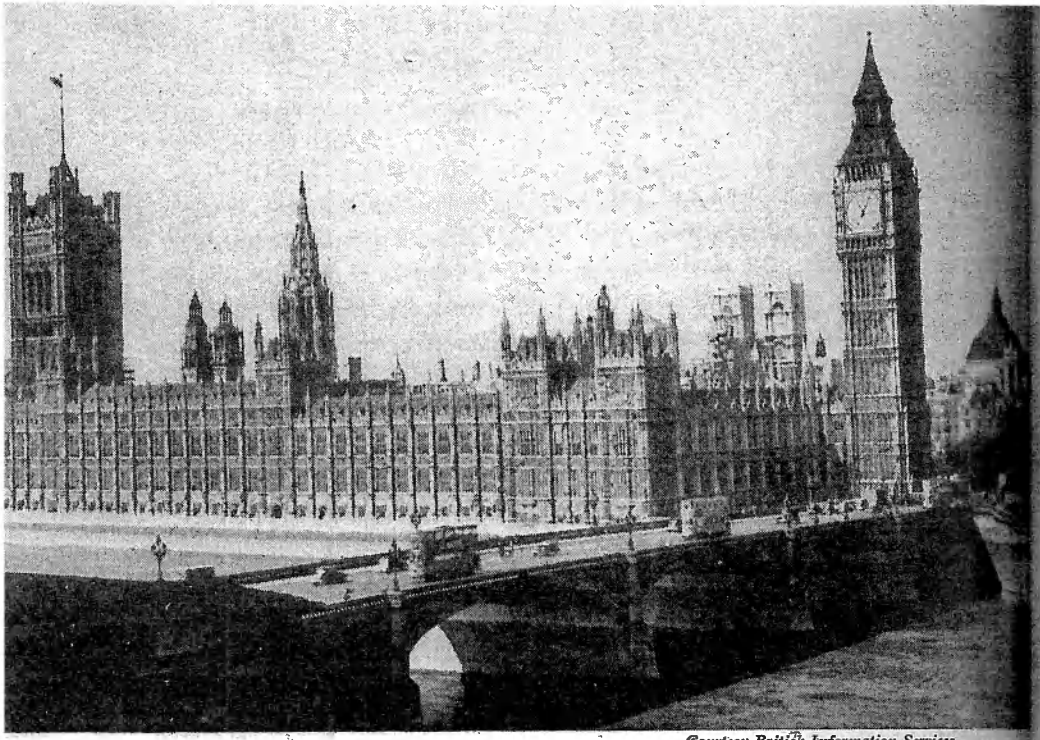
THE MAGNA CARTA

King John was a very extravagant king, always in need of money. He taxed the people heavily, and anyone who refused to pay was treated very cruelly. Conditions became so bad that finally the lords, or barons, prepared a charter setting forth their rights, then raised an army and marched to Windsor. Here, on the plains of Runnymede, one summer afternoon in the year 1215, in the presence of a great army of barons in glittering armour, King John signed this charter. Other English kings had signed charters before, but this one was especially important, and so it was called the Great Charter or Magna Carta.

There were two important clauses in the Great Charter: (1) That the king could not levy taxes without the consent of the council; (2) That the king could not imprison or otherwise punish any free man without a fair trial by his equals. Thus the Great Charter established the rights of the people, and it is the foundation of democracy in every English-speaking nation in the world to-day.

THE FIRST ENGLISH PARLIAMENT

The next step came fifty years later, when a baron named Simon de Montfort, who had quarrelled with the king, called the first English parliament. Up to this time the barons and bishops formed the Great Council which helped the king to govern. But in 1265, Simon de Montfort called together not only the barons and bishops but also two representatives from each of the most important towns. This was not a legal par-



Courtesy British Information Services

The Houses of Parliament and Westminster Bridge, London, England

liament, because it was not called by the king. But thirty years later King Edward the First called together a parliament similar to De Montfort's, and this became the model for later parliaments, and is often called *The Model Parliament.*

THE BILL OF RIGHTS

In those days parliament met only when called by the king. Through the years that followed, king after king raised money by levying taxes himself, regardless of the Magna Carta, and called parliament only when it pleased him. Finally came the days of Charles the First, who ruled for eleven years without a parliament, and raised money by levying taxes and forcing the people to pay them. The result was a civil war, with the king and his followers, the Cavaliers, on one side, and the Parliamentarians led by Oliver Cromwell on the other. King Charles was beheaded, and for a while England had no king and was a sort of republic. Before very long, however, it was

decided to have a king again. But the quarrel between king and parliament went on until 1689. In that year parliament *chose* the king, and before permitting him to rule drew up a charter called the *Bill of Rights*, which he must promise to observe. Thus the chief power was now in the hands of the parliament instead of in the hands of the king.

The chief clauses in the Bill of Rights were: (1) That the king must call parliament frequently; (2) That he must levy no taxes without the consent of parliament; (3) That he must not abolish any of the laws, not even for a time; (4) That parliaments were to be freely elected, and there was to be free speech in parliament; (5) That any subject had the right to petition the king.

Thus we see that the rights and privileges which we have as citizens of the British Empire were won for us in bygone ages; and we owe a great debt to those ancestors of ours in the far-off days in England, and in more recent times in New Brunswick.

As the years went by, English-speaking peoples everywhere came to feel quite safe and secure, and to think that the democratic rights they possessed could never be taken away from them. But with the outbreak of the Second World War in 1939 we learned that in this modern world none of us is safe unless all are safe. In August, 1941, in a warship on the Atlantic Ocean occurred one of the most important meetings of all time. The prime minister of Great Britain, Winston Churchill, and the president of the United States, Franklin D. Roosevelt, met and conferred together, and on August 14th issued:

THE ATLANTIC CHARTER

This Atlantic Charter set forth certain policies or plans of the United Kingdom and the United States of America—policies on which they based their hopes for a better future for the world. These policies may be briefly stated thus: That these two great powers did not seek any increase in their own territory or power; that they did not wish to see any change

in the territory of any people unless the people themselves wished it; that they believed in the right of all peoples to choose the form of government under which they would live; that they hoped to see established a peace which would afford to all nations the means of dwelling in safety within their own boundaries.

On January 1st, 1942, at Washington, twenty-four other governments, of which Canada was one, agreed to the same policies, "being convinced that complete victory over their enemies is essential to defend life, liberty, independence, and religious freedom; and to preserve human rights and justice in their own lands as well as in other lands."

The twenty-six nations thus united have since been referred to as the United Nations, and the common principles which they have promised to uphold are known as:

THE FOUR FREEDOMS

1. *Freedom of speech*—the right to say what you think, fully, freely, and without fear of punishment of any sort, provided that what you say does not interfere with the rights of any other citizen, or endanger the safety and security of your country.

2. *Freedom of religion*—the right to follow any form of religion you wish, and at the same time to recognize the right of everyone else everywhere in the world to the same religious freedom.

3. *Freedom from want*—the right of everyone, everywhere in the world, to have enough to eat, enough to wear, and proper shelter from cold and storm.

4. *Freedom from fear*—the right of everyone, everywhere in the world, to feel free from fear of attack, free from fear of unemployment, of starvation, of not being able properly to look after the members of his family.

Thus we see that as citizens of this modern world we have a twofold responsibility. The first is an *individual* responsibility

Courtesy National Film Board

Their Majesties King George VI and Queen Elizabeth

—the duty of each one of us to see to it that his link in the chain of democracy is pure gold. The second is a *cooperative* responsibility—the duty of all citizens to work together, until the Four Freedoms are firmly and solidly established, not only in our own land, but in every land on the face of the earth, and

"The war-drum throbs no longer, and the battle-flags
are furl'd
In the parliament of man, the federation of the world."

REVIEW QUESTIONS

1. As a citizen or member of this modern world you have two great responsibilities. Explain clearly what these responsibilities are. What can you do now to help fulfil them?
2. What is meant by the Four Freedoms? What sacrifices have already been made for them? Why, then, is it our solemn duty to uphold these freedoms?
3. Does freedom of speech give you the right to say anything you like, at any time or place? Why not? Give examples of things we have no right to say.
4. Does freedom of religion give you and everyone else in Canada the right to go to any church you please, and believe in any form of religion you like? Is this all it means?
5. Is there freedom from want in the world to-day? Why not? What can you do about it?
6. Is there freedom from fear? What can we do about this?
7. As a citizen of New Brunswick you have really a fourfold citizenship. Explain.
8. What do we call our kind of government? Explain.
9. What do we mean by the democratic way of life? Is our democratic way perfect? Why not? What can you do to improve it?
10. Did this democracy of ours just happen? What part did each of the following play in securing this freedom for us: Magna Carta, Simon de Montfort, the Bill of Rights, Elias Hardy, James Glenie, Lemuel Allan Wilmot.
11. When did New Brunswick—as part of Acadia—become part of the British Empire? When did it become a separate province? Did Confederation make any change in this?

12. What change came in 1931? How?
13. Who is the formal head of the province of New Brunswick? Is he appointed or elected? By whom? For how long? Who pays his salary? Who was our first lieutenant-governor? Who is the present lieutenant-governor?
14. By what is the province actually governed? Where does it meet? How often? Of whom is it composed?
15. Are these representatives elected or appointed? By whom? How?
16. Define the work of the Legislative Assembly.
17. Who carries out these laws? Of what does the Cabinet consist?
18. Who is the real head of the government? How does he come to be in that position? Who occupies that position to-day?
19. Who was the first minister of health in the British Empire?
20. How is your community governed? Perhaps you could ask some official of your community to come to school and tell you about it.
21. What about your school? How does it come to be? Do your parents pay fees to cover the expenses? Where does the money come from? Who has control of your school? Perhaps you could get one of your school trustees, or your county superintendent, to come to school and tell you about it.
22. Suppose someone accuses you of some crime, such as theft. What happens?
23. What is meant by the *franchise?* Have you the franchise? Why not? When do you get it? Will you use it? Why?

EPILOGUE

OUR HERITAGE

WE HAVE A GOODLY HERITAGE—a heritage which has been bequeathed to us by Indian and Frenchman, by Loyalist pioneer, by English, Irish, and Scottish settler—by all who have gone before, who through "blood, sweat, and tears" laboured to make this province of ours a land worth living in. All they had to give, they gave. And they gave it in the full knowledge that they themselves would never reap the benefits, but in the hope that we, their children, would value our inheritance, and would pass it on to those who come after us "greater, better, and more beautiful than it was transmitted to us."

From *Ode on the Coronation of King Edward*

What people are these passing to the sound of pipe and drum,
In the garments of all nations, and singing as they come?
By the colour on the cheek,
By the accent when they speak,
They are foreign-born and alien, and their homes are far to seek;
But they all come up to England, when England calls them home.

And these who speak the English tongue not in the English way,
With the careless mien and temper self-assured, whose sons are they?
By the larger, looser stride,
By the ampler ease and pride,
By the quicker catch at laughter, and the outlook keener-eyed,
They were bred beneath the tent-cloth of a wider, keener day.

From the rough red tides of Fundy where the ships go far inland,
To Kamloops where the hills are set as at a council grand;
From the waving Northern Light
At the edge of polar night,
Where underneath the burnished stars the bitter trail is bright,
To the inland seas that sparkle where goodly orchards stand;

By prairie, swale, and barren, by jungle and lagoon,
Where endless palm-trees rustle and the creamy breakers croon,
By canyon, ford, and pass,
By desert and morass,
In snows like stinging lashes, on seas like burning glass,
By every land and water beneath the great lone moon;

Our fathers died for England at the outposts of the world;
Our mothers toiled for England where the settlers' smoke upcurled;
By packet, steam, and rail,
By portage, trek, and trail,
They bore a thing called honour in hearts that did not quail,
Till the twelve great winds of heaven saw their scarlet sign unfurled.

And little did they leave us of fame or land or gold;
Yet they gave us great possessions in a heritage untold;
For they said, "Ye shall be clean,
Nor ever false nor mean,
For God and for your country and the honour of your Queen,
Till ye meet the death that waits you with your plighted faith unsold.

"We have fought the long great battle of the liberty of man,
And only asked a goodly death, uncraven, in the van;
We have journeyed travel-worn
Through envy and through scorn,
But the faith that was within us we have stubbornly upborne,
For we saw the perfect structure behind the rough-hewn plan.

"We have toiled by land and river, we have laboured on the sea;
If our blindness made us blunder, our courage made us free.
We suffered or we throve,
We delved, and fought, and strove;
But born to the ideals of order, law, and love,
To our birthright we are loyal—and loyal shall ye be!"

In the North they are far forward, in the South they have begun,
The English of three continents who take their rule from none,

But follow on the gleam
Of an ancient, splendid dream,
That has manhood for its fabric, perfection for its theme,—
With freedom for its morning star, and knowledge for its sun.

Oh, doubt not, wrong, oppression, and violence and tears,
The ignorance and anguish and folly of the years,
Must pass and leave a mind
More sane, a soul more kind,
As the slow ages shall evolve a loftier mankind,
When over lust and carnage the great white peace appears.

For surely, very surely, will come the Prince of Peace
To still the shrieking shrapnel and bid the Maxims cease,
Not as invaders come
With gun-wheel and with drum,
But with the tranquil joyance of lovers going home
Through the scented summer twilight when the spirit has release.

From *Complete Poems of Bliss Carman* by permission of McClelland & Stewart Limited.

APPENDIX

APPENDIX

LIEUTENANT-GOVERNORS OF NEW BRUNSWICK

Before Confederation

Thomas Carleton	1786 to 1817
George Stacey Smyth	1817 to 1823
Sir Howard Douglas	1824 to 1831
Sir Archibald Campbell	1831 to 1837
Sir John Harvey	1837 to 1841
Sir William Colebrook	1841 to 1848
Sir Edmund Walker Head	1848 to 1854
John H. T. Manners-Sutton (Viscount Canterbury)	1854 to 1861
Arthur Hamilton Gordon	1861 to 1866

Since Confederation

Major-General C. H. Doyle	July to Oct., 1867
Col. F. P. Harding	Oct., 1867, to July, 1868
Lemuel Allan Wilmot, D.C.L.	1868 to 1873
Samuel Leonard Tilley, C.B.	1873 to 1878
E. Baron Chandler, Q.C.	1878 to 1880
Robert Duncan Wilmot, P.C.	1880 to 1885
Sir Leonard Tilley, K.C.M.G. (2nd Term)	1885 to 1893
John Boyd	Sept. to Dec., 1893
John James Fraser	1893 to 1896
Abner Reid McClelan	1896 to 1902
Jabez Bunting Snowball	1902 to 1907
Lemuel J. Tweedie	1907 to 1912
Josiah Wood, D.C.L., LL.D.	1912 to 1916
Gilbert W. Ganong	June, 1916, to Nov., 1917
William Pugsley	1917 to 1923
William F. Todd	1923 to 1928
Major-General Hugh Havelock McLean	1928 to 1935
Col. Murray MacLaren, C.M.G., LL.D.	1935 to 1940
William George Clark, LL.D., D.C.L.	1940 to 1945
D. Laurence MacLaren	1945 to ——

PREMIERS OR PRIME MINISTERS OF NEW BRUNSWICK SINCE CONFEDERATION

NOTE.—The term *premier* was not used before Confederation. Among Pre-Confederation leaders of the provincial government were: S. L. Tilley, L. A. Wilmot, Charles Simonds, John H. Gray, Charles Fisher, Albert J. Smith, John M. Johnston.

A. R. Wetmore	1867 to 1872
G. E. King	1872 to 1878
J. J. Fraser	1878 to 1882
D. L. Hanington	1882 to 1883
A. G. Blair	1883 to 1896
Jas. Mitchell	1896 to 1897
H. R. Emmerson	1897 to 1900
L. J. Tweedie	1900 to 1907
William Pugsley	March to April, 1907
C. W. Robinson	1907 to 1908
J. D. Hazen	1908 to 1911
James K. Flemming	1911 to 1914
George J. Clarke	1914 to 1917
James A. Murray	Feb. to April, 1917
Walter E. Foster	1917 to 1923
Peter J. Veniot	1923 to 1925
John B. M. Baxter	1925 to 1931
Charles D. Richards	1931 to 1933
L. P. D. Tilley	1933 to 1935
A. Allison Dysart	1935 to 1940
J. B. McNair	1940 to ——

MINISTERS OF EDUCATION

Dr. A. P. Paterson	1936 to 1939
Dr. C. H. Blakeny	1939 to ——

CHIEF SUPERINTENDENTS OF EDUCATION

Rev. James Porter	1852 to 1854
J. Marshall d'Avray	1854 to 1858
Henry Fisher	1858 to 1860
Dr. John Bennet	1860 to 1867
Dr. Theodore H. Rand	1867 to 1883
Dr. William Crocket	1883 to 1891
Dr. J. R. Inch	1891 to 1909
Dr. W. S. Carter	1909 to 1931
Dr. A. S. McFarlane	1931 to 1945
Dr. Fletcher Peacock	1945 to ——

HISTORIC SITES

There are at the present time thirty-eight historical places in New Brunswick which have been marked by the Historic Sites and Monuments Board of Canada. There are other monuments and tablets which have been put up by local authorities or organizations.

See whether you can find out where the thirty-eight places are, and can tell the story each commemorates. See how many others you can find out about. It would be interesting to make a scrapbook showing pictures of them with the story written below.

Here is a suggestion. Pick out a school in each county. Write a letter to the pupils in each of these schools, and ask them to send you a list of the monuments and tablets in their county, with, if possible, a picture of each.

This list may help you to locate the Dominion cairns, tablets, etc.:

COUNTY	NUMBER	COUNTY	NUMBER
Saint John	14	Westmorland	7
York	6	Northumberland	3
King's	1	Gloucester	1
Queen's	2	Restigouche	1
Sunbury	1	Charlotte	1
Albert	1		

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